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ACROSS CHRYSÊ;

BEING THE NARRATIVE OF

A JOURNEY OF EXPLORATION

THROUGH THE

SOUTH CHINA BORDER LANDS

FROM CANTON TO MANDALAY.

BY

ARCHIBALD R. COLQUHOUN,
EXECUTIVE ENGINEER, INDIAN PUBLIC WORKS, F.R.G.S., A.M. INST. C.E.

WITH 3 SPECIALLY PREPARED MAPS, 30 FACSIMILES OF NATIVE DRAWINGS, AND 300 ILLUSTRATIONS,
Chiefly from Original Photographs and Sketches.

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ACROSS CHRYSÊ.

CHAPTER I.

A messenger from the Prefect—Approach to Lin-an—Huge cemetery—Causeway—City of Lin-an—Rest and quiet—Well-behaved crowds—The Song-ka river—Prefect and General call—"Da-wa-paw"—Cigarettes and cognac—Inquiries regarding routes—Unhealthy season—Ignorance of officials—Temple and schools—Old Chinese ladies—Aborigines—Commerce—Ennui—Déjeuner à la Pékin—Yünnan plague—Message to the Queen—"Hoang-nau"—Prepare for march—Search for garden.

On the 9th of April the magistrate of Lin-an had sent out one of his subordinates, a pleasant, good-looking young fellow, becomingly dressed, to meet us at Mien-tien, and escort us into Lin-an. He had been told to ask us whether we would rather stay *extra muros* in the largest inn, or at a yamen inside the city, which had been prepared for us. This was recommended as being the most comfortable, and likely to be the most secure from curiosity. Of course we accepted the latter, and a messenger was sent to apprise the authorities of Lin-an of our approach, and of our desire to stay in the yamen, if convenient. Our road ran along the side of low bare hills, which we skirted for some miles on the southern side of a valley studded with hamlets, many of them partly ruined, lying alongside the road. We noticed

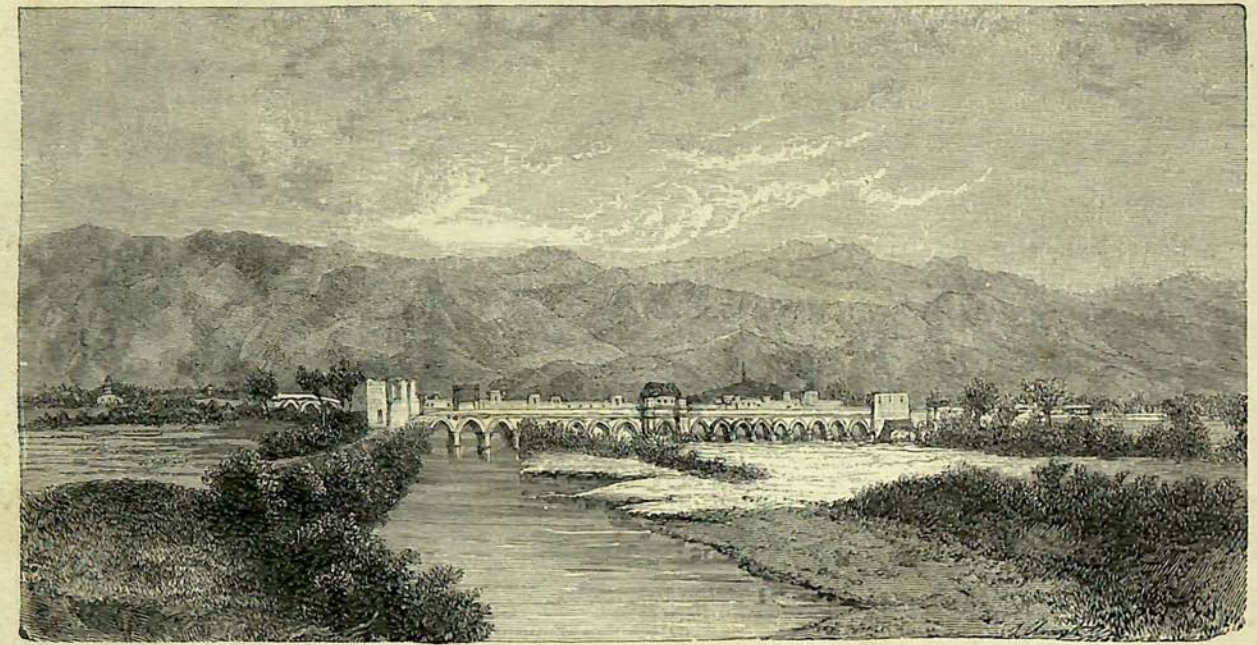
some villages on the north side at the base of the hills.

We then entered a gorge, through which the path ran three miles, part of the road being the bed of a small stream. On entering the gorge we found a bleak barren country, with low, bare rocky hills on either side, and no trace of cultivation until within three miles of Lin-an, when we reached the large plain of the same name.

A couple of miles before this, through a gap in the low hills, a glimpse of the plain had been obtained. But Lin-an does not come into view until the plain has been well entered, hidden as it is by several villages. The road skirts the eastern side, at the foot of the hills. On the left there is no cultivation, and the hills gradually retreat; while on the other side cultivation becomes more common, until round Lin-an all available space is utilised for agriculture.

A paved causeway gives approach to Lin-an across the fields, which were under water, excepting those for poppy cultivation, which were well forward. On the left we passed a large tank, the water of which was being lashed over the causeway by a high wind. On account of the wind I had to leave the chair, as the men could hardly make their way against it.

Immediately beyond this, a cemetery of huge area, extending over a mile and a half in length, was passed. This is the burial-ground which is noticed in Garnier's work. We came upon several large villages on the right, and some containing ruins, as well as a fort which



BRIDGE OVER THE RIVER AT LIN-AN.

(*To face p.* 3, Vol. II.)

was close to a bridge spanning a stream some 10 yards wide. Half a mile beyond this we encountered another stream which, though shallow, was nearly 200 feet wide, with no bridge, but spanned by a slab causeway where we crossed it. To the left was a fine stone bridge of some eighteen arches.

Immediately after this the city is entered. Lin-an lies in the centre of the immense plain, surrounded by trees. We saw little remarkable as we approached, beyond a three-storied pavilion, a double-storied edifice, a minaret-looking pagoda, and several groups of joss-houses in the suburbs. As we entered, we were astonished to find that few people crowded after us, and indeed we seemed to attract a pleasantly small amount of attention. The streets were crowded, but only a small gathering closed in as we entered the yamen, and soon after there were only a few loiterers about. This was quite a pleasing contrast to the violent curiosity to which we had elsewhere been subjected, and which, recollecting the French accounts of Lin-an, we expected to find markedly disagreeable.

From the first, however, we enjoyed peace and quietness, such as we had not known before, and the sense of rest was delicious. It was what the lull is after the cyclone to the sailor. Cards were exchanged with the officials, presents received the same afternoon from them, and a call from ourselves arranged for the next morning.

I made endeavours in the afternoon to find some trader who had been to Talan and the Burman Laos country, or who knew something about it. But the officials either knew, or professed to know, nothing regarding the country beyond Talan or on either side of the highway. The river route to Yuan-kiang they were acquainted with, but said that it was almost impracticable, and they also added that the miasma emanating from the valley and sides of the hills was terrible. I did not think it wise to tell them that I had on my bed in the next room the French survey of this very route, which had been followed some thirteen years ago by Garnier's party. The result of inquiries made next day pointed to the necessity of reaching Talan, by which route it mattered little, and from thence to make an attempt to reach the Nam-hou.

The Prefect and General at once returned our call, which C. W. had to make alone early in the day, as I was very busy and far from well. They both seemed very pleasant, and the Prefect, with most charming promptitude, brought an itinerary of the route to Talan with him. We had a long talk, and I conversed with him regarding the book of Lin-an aboriginal people, which I was told existed in his yamen. Of this he said he was not sure, but would try to discover the tome, and so on. The Men-tzu magistrate had told us that the Men-tzu copy had been sent to Lin-an; but of course that was a mere *façon de parler*, which I took at its value. I never expected to see another like the one which I had got hold of at Kai-hua! Both General and Pre-

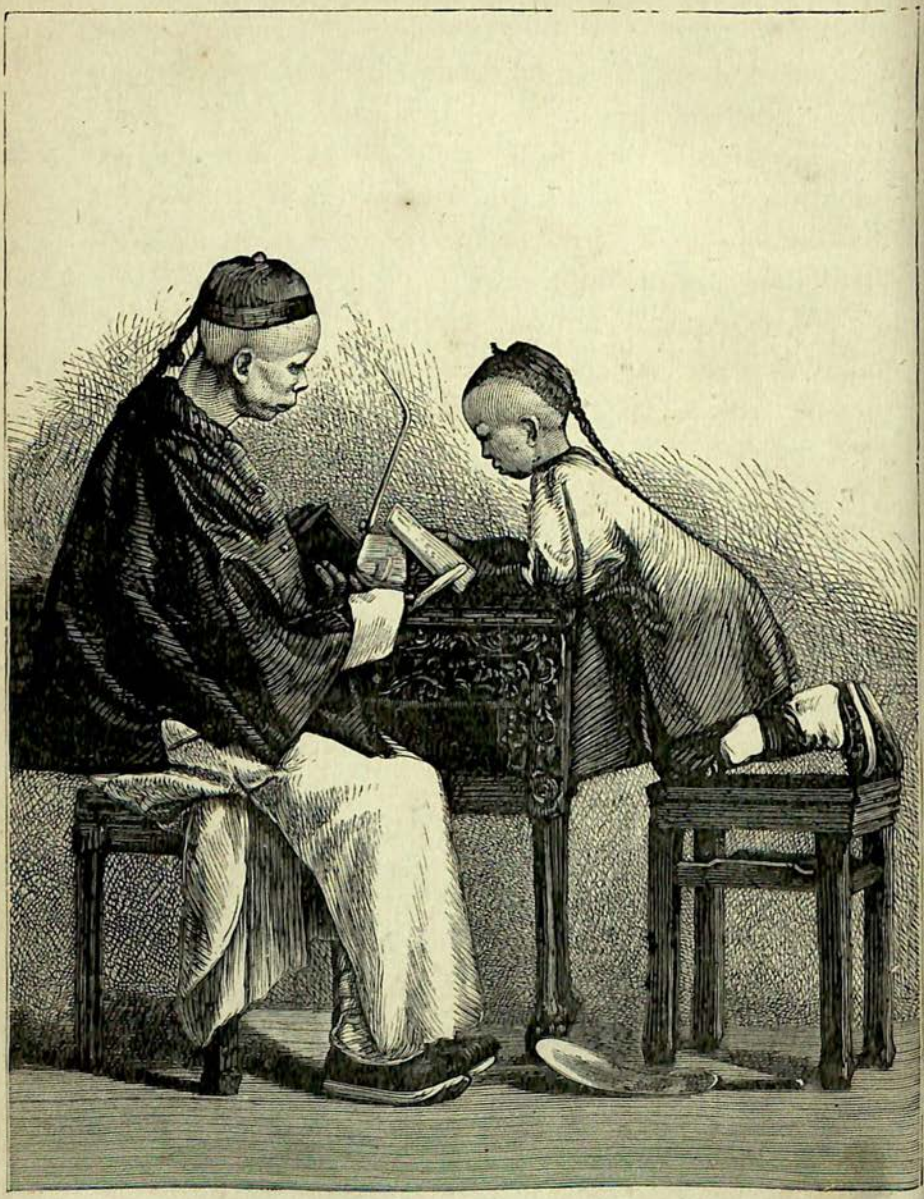
fect at once acceded to our request to photograph them, on hearing that the Prefect and General at Pe-sê had done so; and the magistrate promised to give C. W. a sitting when he called on us next day. That day he was very busy seeing off an officer, who was being relieved by our acquaintance. The General was a frank, soldierly man of forty-two, who looked not more than thirty, and who had more *bonhomie* and frankness than any one we had met in Yünnan. Like the Men-tzu magistrate, the Chen-tai had met the Grosvenor party in the capital, when they were on their way to Teng-yueh, or Momein, on the Margary inquiry. He knew their names, which he pronounced after the most unrecognisable Chinese manner, and I only recognised them from the connection of poor Margary's name, and that of "Da-wa-paw," who was of course Mr. Davenport. He understood the cigarette, and, with the Prefect, sipped some cognac, which both seemed to appreciate. But it is hard to tell what they like. Chinese politeness would compel a gentleman of the Middle Kingdom to dally over a death-potion, if administered during a formal visit!

My many inquiries regarding the Nam-ho river resulted in nothing, and I could discover no trace of Burman in Lin-an, or of any trader who knew anything of the Laos countries, though of course it is not to be credited that such men did not exist there. As we had to go to Talan, however, inquiry could be made there or at Yuan-kiang, where something must be known, and we hoped to succeed in making our way to the Nam-ho, though the heat would be terrific.

The Prefect would not hear of our going by river to Yuan-kiang at this season. He said that it would be dangerous on account of the great heat, and warned us regarding Yuan-kiang and Talan. These places are undoubtedly unhealthy at times; but their bad reputation is greatly exaggerated, as in the case of Pe-sê and Manhao. As we expected to face the Nam-ho and the whole length of the Laos countries, the unhealthiness of these border towns of Yünnan, pestilential as they might be, was not likely to deter us one second. The great secret, at such times, is to keep body and mind constantly employed, and allow no time for delays or reflection, which is apt to bring about a dangerous dissipation of that energy and enthusiasm which are so necessary.

I had carefully prepared a skeleton map—a copy of which I had presented to the tin-chai—giving the more important towns on the Yünnan borders and in the Laos countries with others on our intended route, clearly marked in Chinese, in order to facilitate inquiries. But the Chinese either profess, or are steeped in, a depth of ignorance regarding neighbouring countries which, after all our experience of their want of knowledge—real or assumed—still excites my surprise. It is something marvellous. The traders and officials know the routes along which they have travelled as far as the number of stages go; but beyond that, respecting even the places, country or rivers along their road, they know or, at any rate, will tell you nothing!

Next day we were to receive visits from the three

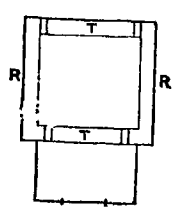


A CHINESE TEACHER AND PUPIL. (*To face p.* 7, Vol. II.)

officials, and afterwards to lunch with the Prefect; and C. W. was to execute their photographs; so I turned in early, feeling far from well. In the morning the magistrate paid us a visit, and was photographed in the courtyard of the temple where we resided, with hardly any crowd about.

We were greatly surprised to find in Lin-an—the first point where we touched the route of the French Commission of 1867–68, and which they found so turbulent and unfriendly—that we were exposed to less curiosity and found less unmannerly surging of crowds than we had hitherto experienced. We at first attributed this to the character of the local mandarin, who was said to be a man of strength as well as civility; but later on we came to the conclusion that it was due to a want of interest in the spectacle. We were grateful to find that it was so, and that we were becoming so much less attractive!

We found the quiet and rest of our halt at Lin-an most charming after the rough treatment we had hitherto experienced. We were lodged in one of the numerous temples of Lin-an, our residence being on one side, R, of a quadrangle, on two sides of which were joss-houses, T, in which school was held. We visited these, and found some twenty boys, ragged urchins, singing their lessons by rote with a dominie, who had his bamboo rod on the table in front of him. The schoolmaster knew nothing of the temples or their names, and seemed a



poor specimen of the scholastic tribe. Later in the day we made acquaintance with another, an old gentleman, who studied us from the square, while I secured a sketch of him.

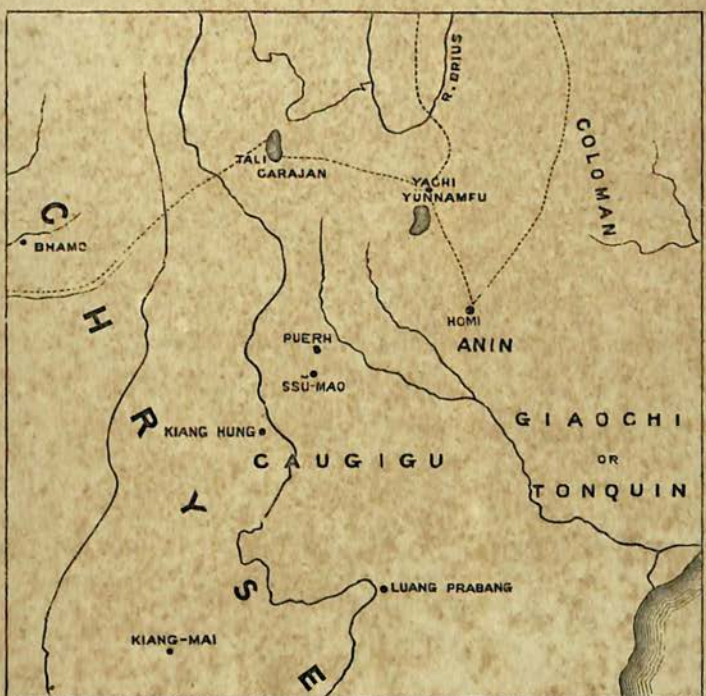
DOMINIE AT LIN-AN.

In the afternoon, the chorus of the young gentlemen next door reminded me of such scenes in Burman kyoungs, of which in former days I had often been witness, and it carried me back ten years. With eyes closed, the deception was nearly perfect. A number of ladies, nearly all old—for the Chinese become devout only in their old age—were visiting the temple with tapers and offerings on the first day of our stay. Gongs and cymbals were being sounded all day to the accompaniment of that most annoying Chinese invention, the cracker.

Next day, although there was no religious fête at the temple, *we* took its place, and a large number of ladies came during the morning and evening. They were "lily feet," but most unattractive-looking old dames, and nearly all bald,—even those whose age was not great. Anything less attractive than these old Chinese ladies can hardly be imagined. Any monstrosity of fashion may be pardoned in a young and beautiful woman (alas, for human nature!); but an old lady—a bag of finery and ornaments—on those distorted feet is not an agreeable sight!

Although we were still in the "Land of Anin," we saw little of the aboriginal people in Lin-an. There were a few Miaos and Pai in the street, but neither in diversity

nor number as abundant as we had seen them in Men-tzu or Kai-hua, notably at the latter place. It was there and in its neighbourhood that we saw them in greatest numbers and variety. Some tribes inhabit the hilly country round Lin-an—especially a district in the south,

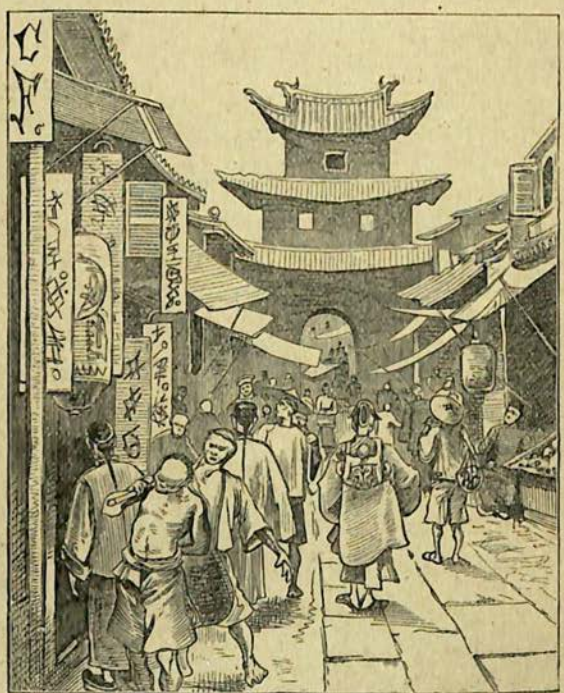


SKETCH MAP, SHEWING POSITION OF ANIN, CAUGIGU, YACHI AND CARAJAN OF MARCO POLO, WHOSE ROUTE IS SHEWN THUS.. .. .. ..

called the Nantien Tu-ssŭ, between the city and the Li-hua-chiang, as the Red River is called in this part of its course. In this region Pai, Poula and Long-jen are found, but the Teou-laos and the many other tribes that we found east of Men-tzu, chiefly in the Kai-hua

district, are not encountered, and we were not likely to see more of them.

Lin-an lies on the main route between the Laos countries and central Yünnan, as well as the south-eastern portion, which we had just passed through.



MAIN STREET, LIN-AN.

But it seems, judging from what we observed and learned, to be a place of no very great commercial activity or importance. It is a long, narrow, and straggling town, with one main street running right through, on either side of which wretched small side cross streets of no length branch off. The shops,

though numerous, are insignificant, and only do the pettiest trade, depending on through traffic, for the district is a poor one. Coal of inferior quality, paper, and wax are sold here.

We had invariably heard great accounts of the considerable importance, wealth and prosperity, of Lin-an, which a personal inspection and acquaintance with it

GENERAL AND ESCORT AT LIN-AN.

dissipated, as it had done in other instances. It was a very *ignis fatuus* which we were pursuing, but never overtook. It reminded us of the aboriginal sketch-books, a copy of which one Prefect had told us was to be found in Yünnan-fu, another named Men-tzu, while our friend the Prefect assured us at luncheon that the book did not exist, as every copy had been destroyed during the Mussulman rebellion.

After some conversation with the Prefect, who received us most cordially, C. W. photographed our host and the General, of whom, seated with some thirty of his soldiers on either side, at the inner entrance of the yamen, he got an admirable picture. We were standing at the entrance

THE PREFECT'S SECRETARY.

when the General arrived. His escort of braves rushing before him, he came in at a smart amble, with an umbrella overhead, hopped off with agility, and the men swarmed in after him. With ourselves he exchanged the usual polite commonplaces, which take up so much time in

China. After the Prefect, his old secretary, a perfect specimen of the mandarin's factotum, was photographed. He was greatly pleased, and said that he should leave it for his children and grandchildren to keep and venerate after he had passed over to the genii or "gone to the West." He explained to us, with some show of feeling, that he was an old man and could not expect to live long. If the climate of Lin-an be what the Prefect described it, and what we experienced during our very short stay, I considered the early demise of the old gentleman highly probable.

Entering during a gale of wind from the south, we had, during two days' stay, hardly a breath of wind, and found the place most oppressive and stifling. Arriving unwell as I did, and counting on the rest for recruitment of my health, I found the dry heat and closeness tell speedily on me, and a terrible sense of ennui, which my previous experience had taught me to dread as the precursor of fever, seized me. I had dosed myself with quinine, and hoped to escape this cruel ailment, which saps all energy and leaves one indifferent to everything, if it does not deprive one of strength to go forward.

The Prefect had conceived the charming idea of giving us a déjeuner à la Pékin, which turned out to be a great success. His cook was a Pékinese and everything was en règle. The meal was a great improvement on the South Chinese one, and we really enjoyed the luncheon. Some good sauces were noticeable; but, so far as we were concerned, the masterpiece was real

admirably cooked *chupatties*, or unleavened cakes such as are commonly used in India. The Prefect was pleased to see that we thoroughly enjoyed these. He complained of the bad market of Lin-an, said that he found we had fared indifferently, and begged us to accept a huge ram, which he had sent with other gifts, but which we had returned, as we could not receive so valuable a present. In sending back the ram we said that we hoped never to fare worse than we had done in Lin-an.

He gave us a long and very interesting description of the Yünnan plague, the symptoms and effects of which were exactly as described at length by Père Fenouil, and he asked me whether we had any remedy. On my saying that this terrible malady had been described, and had received the attention of medical savants at home, he expressed his satisfaction, and begged me to petition Her Majesty—to whom he evidently felt sure I should have to give an account of our travels—to order the Royal Physicians to institute an inquiry into the disease, and, if possible, send a remedy to the people of Yünnan. He naturally thought that in Europe, as in China, nothing can be done without an Imperial order. I assured the Prefect that it was most unlikely that I should ever have the honour of an audience of our Sovereign, but that I should make known his request, if possible, and added that our gracious Queen took great interest in the welfare of foreign people, as well as in that of her own subjects.

He seemed, like other officials, to be greatly shocked, when he was told that I was unmarried at thirty-five

years of age, and evidently looked on the pleas which I gave—such as my foreign residence—as so many plausible pretexts. He regarded my bachelorhood as something *uncanny*. I had no idea how very awkward it is to be asked point-blank why you have never married, especially by a Chinaman, to whom marriage at an early age is an imperative duty.

I had brought with me and showed the Prefect a specimen of Hoang-nau, a Tong-kinese remedy, for the plague, leprosy and other maladies, which was a gift from Sir Harry Parkes; but I could neither in Canton nor elsewhere ascertain that the drug was known. The luncheon was finished by a bowl of soup, with some flour and meat-balls floating in it, which took the place of the cup of rice that usually terminates a Chinese dinner.

Tiny cups of some good sort of sam-shu, or rice wine, were served and replenished as often as drank; and we had to place reins on the rapidity with which the General would have compelled us, by emptying his own cup, to drain ours. He seemed greatly amused when we pleaded our inability to compete with him. It tickled him greatly that such notable drinkers should be vanquished!

The evening was spent in making all the arrangements for our march to Talan, which takes nine days without a halt, and is about 160 miles in length. Two days further we should pass Shih-ping or Che-pin, on the direct route from Laos to the capital. As far as Talan we should follow the route of the French party, and

after that we hoped to diverge to untrodden ground southwards. No one could tell us anything of the garden mentioned by the French; and we were nearly giving up the object of our search when, on the morning of the 12th of April, as we left the town, we came upon it close by our joss-house. It has been allowed to go to rack and ruin, and has grown out of memory already in fourteen years. Enclosed by a red-coloured wall it is of considerable area, with a sheet of water in the centre. Imitation joss-houses, gateways and bridges were in the most utter state of ruin. For the first time during our journey thrushes were to be seen in this town in a great number of houses.

THE PREFECT AND GENERAL AT LIN-AN.

CHAPTER II.

Leave Lin-an—Laurel hedges—Joss-houses—Lake of I-long—Refreshing view—Handsome two-arch bridge—Conglomerate causeways—Stone *versus* brick—Italian lake scenery—Bunds—Fishing boats—Shih-ping—The French expedition—Seek shelter in a ma-tien—Cantonese traders—Stuffy quarters—Trade from Canton—Information from pedlars—Mandarin's presents—Military *versus* civil—Lo-los.

THE road from Lin-an, after leaving the city wall—once a substantial but now a patched-up affair, in wretched condition—is over a rising ground, which, for a distance of 2½ miles, forms a huge cemetery. This seems to stretch nearly all round the city like a belt, and extends as far as the eye can reach. As the French work has described a considerable part of the ground over which we were to travel for the next nine days, I shall pass briefly over this portion of our journey. The feature of the Lin-an plain is undoubtedly this huge cemetery.

After a couple of ascents and descents, so trifling after what we had undergone in this respect as hardly to merit mention, we entered upon a wide and highly cultivated valley. The road wound alongside a stream some 20 yards broad, between trees and shrubs and pleasantly green hedgerows, consisting chiefly of what seemed to be a species of laurel. Such a pleasant change after the bare and arid part of the plain we had crossed, with its endless necropolis, was very grateful. The

southern side of the hill was beautifully wooded with verdant foliage. We followed the stream on its wandering way—alongside which were dotted numerous villages—for nearly ten miles. Numerous hill torrents, with stony beds, were skilfully trained down by rubble side walls into the main stream.

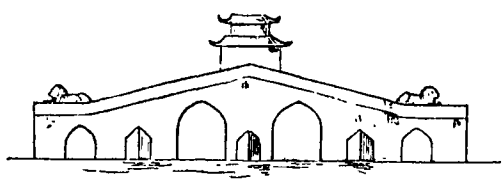
The very small number of joss-houses has been remarked in the portion of our journey east of Lin-an. To the west of that place no complaint can be made on this score. The number of those religious edifices becomes remarkable. In our first day's march we saw several new, and a couple more in the course of erection. Judging by this standard, the people of these parts must be religiously inclined and well-to-do.

Crossing a shoulder of the hills, which here close in, we obtained a glimpse of the lake of I-long, from which the stream we had followed takes its origin, and runs to the valley of Lin-an, which it waters. The valley, judging from the manner in which its waters are enclosed by stone training walls, and the stone faces to the terraced fields, must be inundated when the river is in full flood. But when we passed,—in the month of April,—the waters were at their lowest level, and the ground had been reclaimed for cultivation.

We halted for the night at the village of Hai-tung, lying close to the north-eastern extremity of the lake. This sheet of water, some 13 miles long and close on 5 miles broad, is one of great beauty. Its wonderfully blue waters sparkling in the sun, the white villages and

joss-houses nestling close to its edge at foot of the hills, —which close in abruptly—the fishing-boats on its surface, and the verdant vegetation all round, presented a scene which we viewed with delight, after so many days of weary marches over barren and rocky hillsides. We had seen in the valley of Kai-hua—what neither the Men-tzu nor the Lin-an plains could show—a valley of great cultivation, with a beautiful stream winding gracefully down its centre. But it did not enchant us as this lake did. The water worked the magic. It is wonderful what pleasure such a sheet of water—which in Europe might be termed almost commonplace in its beauty—gives to the traveller wearied with hill-scenes, such as we had been accustomed to. Perhaps my late sickness from fever made me appreciate the scene all the more. At any rate, it served the purpose of refreshing me and giving me new life, and next day I set out with a stouter heart, and in a happier frame than I had possessed for a long time.

Early in the day, when some five miles from Lin-an, we crossed the stream by a bridge, which was a hand-



some structure, built of massive slabs of beautiful limestone. The stream itself was spanned by two arches of some 20 feet, and at either side there was a smaller

outlet of 10 feet. The bridge-piers had fine cutwaters, and were protected, both above and below, by stone wings. Massive elephants and the usual lions adorned the parapets on either side; the former not the ordinary caricatures which adorn Chinese buildings. A handsome tower, square in its ground, and octagonal in the upper story, gave protection to the shrine of some deity, where joss-papers were burning. This, and the tablet or slab which commemorated the name of the founder of this splendid structure, were in polished limestone resembling marble.

It is curious that the noble limestone and conglomerate, which are so plentiful in this neighbourhood, are used almost entirely on the causeways, protective walls and foundations of buildings, in blocks of rubble. The dwellings and public structures are, excepting their bases, entirely of wretched sun-dried bricks, of huge size and of the rudest manufacture. A white plaster covers these mud walls, but only in the case of the houses of the wealthier people and of the public buildings. The conglomerates met with in the causeways along the I-long lake, especially near Shih-ping, worn to a polish by the feet of travellers, are most beautiful and variegated, and present natural mosaics which would in Europe be employed to grace some public structure or the palace of some wealthy citizen. Here they lie neglected, and the mud, bricks and plaster, partly on account of their less cost, but also possibly because they are *not natural*, are more highly prized.

On the following day after leaving Hai-tung we

skirted the lake all day, moving chiefly along its brink and on fine paved causeways, occasionally ascending to cross some small ridge which here and there jutted out into the water.

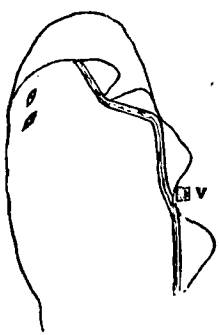
This northern margin along which our road lay was studded with villages, some of which were of considerable size, and the whole margin being under careful cultivation. Fruit and flower trees give a setting to the picturesquely dilapidated villages, and, with the verdant vegetation along the water edge, impart a cultivated and smiling aspect to the beautiful spot. The hills on both sides slope down close to the lake, the northern edge being broken up by little promontories which give a variety to this bank, which is seemingly wanting on the southern shore.

The lake reminded me strongly of Lugano, on whose waters I had sailed some nine months before. The blue waters sparkling in the sun, the shore with its artistic villages,—which however do not bear too close inspection,— the banks faced here and there with stone walls, the bright flowers and green foliage, all recalled the Italian scene. But this was from a distance only, as the joss-houses made the delusion impossible. And nearer the pigs, the peasantry, the caravans with their bells and the rude carts, reminded us that we were not far from the Flowery Land, though not in that country.

Poppy is grown in great quantity in this neighbourhood, and we saw families—from grandmamma, with her wrinkled face and bent frame, to tiny dots—who

were made to assist in these beautiful fields, which are fated to help in the work of causing so much misery. The peasantry are honest, hardy people, who show no trace of being addicted to the horrible practice, and from all accounts but a small number of the aborigines indulge in opium, though so large a number live by producing it.

The causeways act as bunds, or levées, against the lake waters, and a large area is thus reclaimed. In one place we saw a party of men, women and children busy at work, above the knees in mud, raising one of these bunds.



A small fleet of fishing-boats was traversing the waters,—rude plank affairs,—the first we had seen after 400 miles of land journey. Near the western end of the lake lies Shih-ping, beautifully situated, projecting from the rich plain behind it. In the waters of the lake a number of hamlets and villages are situated on promontories. These are joined to the shore by narrow causeways running in many directions. Near the south shore are two beautiful islets, covered with houses built up the hillside, and

crowned by joss-houses, which here seem not so much out of place as usual. Fishing-boats in numbers were

moored to the landing-places, and troops of peasants were moving to and fro along the causeways.

On a rising ground south of the town stands a tower which must command a fine view, and which we wished to have ascended, as De Carné did at this very spot thirteen years ago. Since then no European has, I believe, set foot in or near Shih-ping. We found, on reference to Garnier's map, that the French sailed down the lake and entered Li-nan by a different road from the highway which we used, and that from Shih-ping their route—owing to their desire to explore the Yuan-chiang or Songka river—lay south, while ours ran westward. We therefore, from Lin-an, traversed not only a different road, but from Shih-ping a different country altogether as far as Yuan-kiang.

On entering the town, we were surprised to find, after the indifference shown in Lin-an, that the inhabitants of Shih-ping evinced an interest which recalled our day in Kai-hua. The crowd, by their curiosity, and from no unfriendly feeling towards us, pressed on us and drove us into the first ma-tien we could find. There we took shelter—while the tin-chai took our cards and passports to the mandarin,—and unexpectedly found ourselves among old friends. These were a party of some dozen Cantonese traders, into whose reputedly hard hearts our interpreter—himself a Cantonese—had found a way at the Hai-tung inn, where we stayed together. The men had been very friendly then, partly on account of their meeting a countryman in these remote regions,

and partly because, no other accommodation being available in Hai-tung, we had allowed them to make use of the room which we had hired at the inn.

We paid for this act of humanity somewhat dearly by having some twenty people in a room, by no means spacious—the only inlet for fresh air being a tiny door next our beds, which the Cantonese, who look upon the night air as deadly poison, would fain have had closed. Our urbanity, however, would not permit us to give way in this particular. As it was, we slept in an atmosphere of *man and opium*, by no means pleasing or health-giving!' However, our kindly action had its reward, for the leader at Shih-ping ushered us into their room—while seats, tea and pipes were immediately produced—and they showed us much hospitality. They moreover succeeded, which our guard could not, in excluding the people till a messenger came to say, that the mandarin had placed a joss-house at our disposal.

The head Cantonese, who was an extremely intelligent man, escorted us with the braves to the joss-house, where he was much more effective in keeping the immense crowd out than our escort, or the yamen men, who had courteously been sent by the mandarin. The yamen men shouted, gesticulated, and made frantic rushes at the crowd. Our friend the trader simply barred the gate doorway, and kept guard till the tin-chai returned. In requital of his services he would hear of no return in the way of any gift, but at last accepted a small bottle of medicine from me.

At Hai-tung I had held a long and interesting conversation through the tin-chai with these traders and got some information from them, though on the subject of topography they were as lamentably ignorant as all other Chinamen whom we had encountered. They had left Canton about the same time as ourselves, but had come by Pak-hoi, on the Tonquin Gulf, thus shortening the journey by some twenty or twenty-five days. From that port they had walked the whole way, coming by a short cut from Kwei-chau,—when we made a détour by Kwang-nan,—to Achi, which we had passed through on our way to Kai-hua. Thence they came direct to Men-tzu, and afterwards by the same route as ourselves. They were on their way to Puerh, from which place, they assured me, they annually found their way by a route which occupied ten days to Shunning-fu, and then six days to Teng-yueh (Momein) — near the scene of Margary's murder—or nine days to Tali. By both routes the town of Yung-ch'ang-fu is passed. They cross the Chiu-lung-chiang or Mékong river near Shunning-fu; beyond that the route is a mere track, over hills skirting the Mékong, which they did not see till they crossed it. They stated that one enormous mountain was crossed bigger than any in the south of Yünnan which they knew; but they could tell me no facts of importance.

The country and villages were poor and sparsely populated, but he could not give me the names of the places he referred to, so that I might identify the line of

route on my maps. A number of aboriginal people inhabited this region, but he assured me that, though they had the reputation of being wild and lawless in some parts, he had several times traversed the road, and met with only fair treatment, and indeed kindness, from the inhabitants.

Each year some 400 Cantonese leave Canton, to spread themselves over Northern Tonquin and Yünnan, working as a guild—each party of twelve or twenty having a headman. They never ventured into the Laos countries. Occasionally they made a good thing of it, and sometimes lost heavily. Their terminal markets were Teng-yueh and Tali, though they once had ventured down as far as Chanta, close to the Burman frontier. The profits on the foreign goods—which consisted of miscellaneous articles, such as matches, needles and looking-glasses — which had to be carried on men's shoulders, fifty days from Pak-hoi to this place, and at least twenty days farther, may be imagined. They have the advantage, so the tin-chai slily informed me of evading all the Lekim duty stations; but the Cantonese headman would only own, with a grin, to his having escaped *one-half!* I was astonished at even this admission.

Shih-ping is a prosperous, well-built, paved town, of considerable size and importance, on the highway from Laosland to Yünnan-sen. The joss-house where we lodged was the handsomest and best-kept building we had occupied, and for China the order and cleanliness

were remarkable. The people had a better clad and more cultivated air, and, notwithstanding their trying curiosity, were pleasant and kindly disposed.

The mandarin overwhelmed us with presents, of which we returned a large quantity, and on my giving him a small stock of medicines, as he had informed us, during the call which he made, within an hour of his arrival, that he was far from well, he sent over twenty large cakes of Puerh tea and two dried hams. He little knew that in performing these acts of kindness he was nearly ruining the two English mandarins, whose pockets could ill stand the drain on their purses, which the customary present to his servants necessitated. The tin-chai's opinion of this mandarin was very high, on account of these gifts, and a large pourboire of one tael to himself won his heart. This civil official's post is a very lucrative one, as the military mandarin—a frank young fellow—informed us with a sickly smile which indicated his own straitened means. He apologised for not being able to send us presents, which we assured him were not usual in our own country, but he promised to send us two good "braves" who knew the road well, and who could tell us where the water was drinkable. He begged us, urgently, to be careful of the water, and warned us not to linger either in Yuan-kiang or Talan, but to leave these places preferably for the north, —if that were impossible, for the Laos country, which he evidently confounded with Mien or Burmah.

The country hereabouts is the habitat of a large

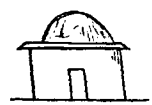
number of Lo-los, who were till lately under a chief called the Shih-ping Tu-ssŭ. We met numbers in the streets and still more next day, as we left the town and for some miles on our journey. They were making their way into market, which we should much like to have seen.

TIN-PAN YEOU-JEN (HUNTERS) (KAI-HUA DISTRICT).

CHAPTER III.

Flat-roofed houses—Worshipping at graves—Monumental portals—Shih-ping—Paucity of fish in Yünnan—Market goods—Heavy loads for women—Silver ornaments—People without a religion—Satisfied curiosity—A lake—Aboriginal tribes of one race—Streams draining into the Red River—A village in the mountains—A lovely prospect—Provoking choruses—Peeps through the mist—A mile and a half high—A glittering scene—A hill ten thousand feet high—Terraced hills—Mist not miasma—That dirty cloth—Watch-dogs—Our title—Eating like pigs.

THE flat-roofed houses in this neighbourhood are crowned by stacks of straw, which at a distance give them the appearance of so many mosques. We passed a group of women on their knees, praying on a bridge, with their heads bowed towards some graves on the hillsides. They were busy repeating their prayers, and showed less curiosity than my countrywomen under such circumstances usually evince!



At the back of the main building of the joss-house there was another handsome structure, which had been completely spoilt by the abominably gaudy colouring which the Chinese affect. Our men were lodged in the main temple (T), while we had a small building to ourselves (C) opening on a small courtyard, all well built, in good preservation, and, strange to say, nearly clean. Facing our sleeping-place

were some trees, of holly, and birch, and also some large flower-pots on a raised massive stone bench, in good keeping with the surroundings.

The town is walled. Next day, soon after leaving, we passed a stone portal or pai-fang. These, from all reports, seem to be very numerous in the south of Yünnan. On our route we had met with them in numbers, near every considerable town. The pai-fang, or Toran of India, is erected in honour of widowhood, office-holding, and longevity. Of these three virtues, widowhood seems to be the one which, in Southern Yünnan, has been most distinguished by receiving monuments in its honour.

Nearly all we saw were of handsome carved limestone, in some cases resembling marble, solidly built and finely carved, and not disfigured by any colouring They present the finest specimens of art to be met with in these parts. Sometimes they are composed simply of stone columns, with a cross lintel carved, and generally covered by an imitation of a roof, richly carved in fine stone. All we saw were simply, though richly, carved in massive stone.

We saw as we entered Shih-ping a few baskets of fish resembling perch, and we received from the mandarin several of them, which, though good to look at, were most insipid. It is strange that only at Kai-hua, Linan, and Shih-ping did we see fish on our way through Yünnan.

On leaving the town we met strings of country-people —men, women, and children—principally Lo-los, on

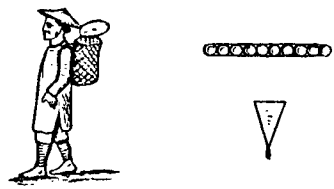
their way to market with rice, poultry, eggs, oars, plough-frames, baskets, firewood, grass-rope and string. The peasants carrying the firewood were chiefly Miaos, though some were Lo-los. Some few were carrying rough pottery (small ewers and cups) and mats; while blocks of salt were borne by a very few.

Salt is usually conveyed by pack-transport, and again and again, nearly every day after Men-tzu, we met caravans of horses and mules, and, after Shih-ping, also of oxen, numbering as many as fifty animals at a time, laden with it.

Some of the stacks of firewood borne by the peasants were enormous. Loads, eight feet long by four feet in diameter, were carried on the backs on a wooden frame, held in position by a hide or cotton band round the head, with shoulder-straps of the same material. They were terrible loads for women to carry.

When our braves saw me looking at them, they made gestures, indicating that they considered it,—as they evidently thought I did,—a rare joke to see old women staggering along under such burdens, and I had to explain to them that I considered it no laughing matter.

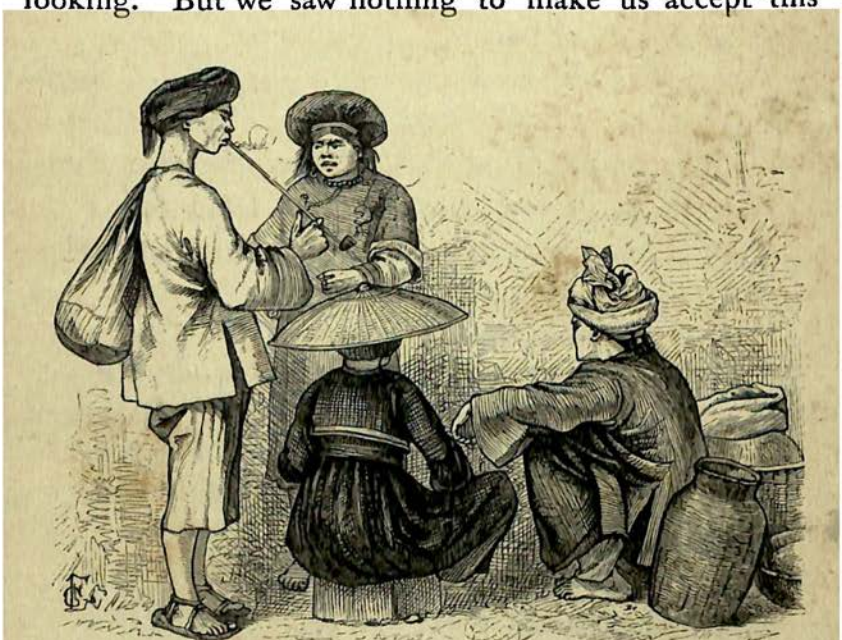
The Lo-lo women were dressed as shown in the sketch. They wore silver ornaments in profusion, the most remarkable being a silver-worked cloth band hanging over the forehead, and a rectangular one on the side of the hair. Earrings of massive filigree,



and finger-rings rudely made, as well as bracelets of the pattern shown in the sketch, or simple bangles,

were largely worn. In one place we met at least sixty men and boys carrying bags of rice in the same fashion that the bangy-wallahs do in India.

The country in this neighbourhood is largely inhabited by Lo-los, and the Shih-ping and Lin-an women of that tribe are reported to be exceptionally good-looking. But we saw nothing to make us accept this



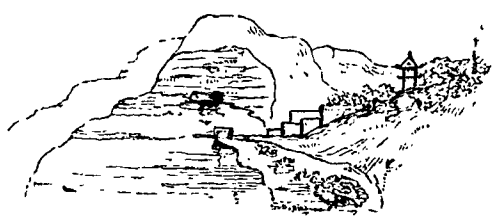
GROUP OF ABORIGINES, S. YÜNNAN.

verdict. Fairly good-looking and pleasant, stout, strong wenches, they presented none of the marked good looks which we had noticed in the Kai-hua aboriginal people.

We made inquiries from time to time regarding these and other people, and were invariably told that they have no religion nor writing. This we heard later on was incorrect, and there can be little doubt that Pai in the south of Yünnan have writing. The Prefect of Lin-an, when I told him of Mr. Baber's discovery of the Lo-lo manuscript in Ssu-chuan, smiled incredulously and said, "They may do that in Ssu-chuan, but they cannot in Yünnan!"

We passed a Chinese lady on horseback who,—modest creature that she was,—sheltered herself from the rude gaze of the western barbarians by manipulating her umbrella! I knew enough of woman's nature,—seeing there were none of her sisters about to criticise her conduct,—to feel sure she would have a peep before she turned the corner, and I halted to satisfy myself. I was gratified by a glimpse of as ugly a face as I had seen throughout our Yünnanese travels!

On leaving Shih-ping we crossed the end of the valley and, proceeding along the high ground, came to



a small lake, called Hai-kau-ho, some three miles long by one mile broad. It strongly resembles in many respects, but in miniature, the one at I-long. Near its

head lies a large village. We skirted a number of valleys, and found the country more populous and cultivated than any we had seen.

After leaving the lake, we headed the valley, crossing a ridge, and descended a long and narrow valley, where cultivation in terraces was carried up the hillsides. A thick undergrowth resembling laurel covered the hills; azaleas were abundant, as well as trees which we took to be ash, oak, elm and birch. We stopped at a small hamlet, and found quarters in a house whose lower terrace-roof gave us a beautiful outlook. The tribes most seen in this part of Southern Yünnan are the same as those I have previously described. Although their costumes are so various, yet their physiognomy is so similar that they are difficult to distinguish, and one is led to the conclusion that they probably all come of one stock.

Next day, after going five miles down a hill-stream, over a bed of large boulders, which gave us an ample opportunity for exercising such gymnastic powers as we possessed, we entered a large valley. The stream draining it, called the Si-ho-ti, after joining the small one we had descended, runs southward and flows into the Yuan-chiang or Red river.

Directly afterwards, a steep zigzag ascent carried us winding in and out hillsides, gradually rising until we reached the village of San-tai-pan, which is situated most beautifully among lofty mountains.

From the inn we stayed at we had a charming prospect, and—rare luxuries—a table and two chairs in a

comfortable room! We were nearly 2000 feet above the valley which we had left in the morning.

The braves whilst mounting the hill to-day gave us a most diabolical chorus nearly all the way up. This horrible *music* was all the more provoking, as it irritatingly reminded us of our inferiority in lung-power, as we puffed struggling up the steep incline. We pardoned them, however, on account of their good-nature. These pleasant vagabonds shared their sugar-cane and tobacco with us, taking some of our own in revenge with naive good-nature!

Our next march was a trying one, over very hilly country to the summit of the range which closes in the Yuan-chiang, and which we had to cross. The height of the pass was 8100 feet, the greatest height to which we had as yet ascended.

The hill-tops surrounding us were all day hidden by clouds and indeed, for the greater portion of the time we could barely see the road we were going along. The mist, disappearing at times however, showed us prospects of great beauty. Villages were frequent, and terrace-cultivation was skilfully carried out to the tops of the ridges surrounding us. As the mist lifted occasionally, these terraces, flooded with water, lit partly by the sun, looked like burnished silver in the dark setting of the deep green hillsides.

One very high hill, probably 2000 feet above us, was passed, from which Yünnan-fu and Lin-an are said to be visible. Unluckily it was not sufficiently clear to allow us a full view of the top of this and the surrounding hills.

After commencing the descent, we had some beautiful views of the Yuan-chiang Plain, the river winding through it, the villages dotted about here and there on the hillsides next the valley. Terrace-cultivation was continued up in an unbroken line to the top of ridges, in some places from 1000 to 1500 feet above the valley. Pine of several sorts was abundant—the biggest only 2 feet in diameter—and there were other trees, but none of large growth. The foliage, however, was thick and beautiful.

We were vastly amused, and so were our braves and muleteers, to see the chef—Muff, as he was called—seated on his pony, with sleeve held tight over his nostrils and mouth, followed by the boy with a dirty cloth tied round his head. The cloth, I feel convinced to this day, was the identical one with which our plates, dishes and everything else we possessed were cleaned. If so, I think I was right in assuring him that he ran more risk from the cloth under his nose than from the much dreaded miasma or ch'ang of these regions, for which the mist had been mistaken. The Yuan-chiang valley is noted for miasma, and the muleteers had evidently been "laying it on" with our servants!

The caravan dogs are very clever. They are admirable watch-dogs, allowing no one but their masters and their friends to come near. It is marvellous how soon they recognise the people who are to be permitted to approach. But we saw nothing of the "fierce Tartar dogs" of the Yünnanese muleteers I once read an account of. The dogs with us were not Tartar, nor

were they fierce, beyond what is common amongst such animals when trained to the work for which they are required. We noticed that these watch-dogs recognised us from afar and evidently were by no means pleased with the odour which they perceived as they sniffed at our heels. The tin-chai told us that our smell would make us known *anywhere*, and this reminded me of what Abbé Huc related of his Thibetan journey, namely that it was only the delicate scent of the dogs that recognised him to be no Chinaman.

Our new muleteers were very dark men, with an Indian cast of countenance and strongly built. Each day they chose some convenient place for halting, near water and pasture; and unlimbered the baggage, and let loose the animals, which returned, or were driven in by the dogs, when wanted.

The number of bridges in Southern Yünnan and their excellence is surprising. They are usually built of massive slabs of fine limestone,—that being the prevailing stone,—and are well put together. The arches are symmetrical, and would be considered creditable in Europe. But after they are built, as I have remarked, they are never repaired.

I was amused one day to see some of our escort examining our things, and a green Messageries label, "Marseille à Hong-kong," seemed to delight them. They evidently thought it was some title of the Tajen or "Great-man,"—an appellation given to high mandarins, military or civil, with which we have been honoured everywhere and by every one in Yünnan.

At dinner the escort, muleteers and coolies, gather round a huge bucket of rice, and gorge themselves with this and vegetables—to an accompaniment of noises in eating which will not bear description, beyond the hint that it strongly reminded one of the sounds which issued from pigs round a trough of their food. Their manner of eating is very disgusting—and to see vermicelli, or some of their many floating rice-compounds, devoured by a Chinaman, is one of the least pleasant sights which one can witness.

HEI PAI WOMEN. — POULA MAN.
(KAI-HUA DISTRICT, YÜNNAN).

CHAPTER IV.

Lu-tung — Opium-smokers — Descent to the Red river — White azaleas and roses — A sunlit panorama — Graves—Wei-kans—A ferry—A grand reception—Yuan-kiang—Returning presents—Stolen fowls—Our cook—My stockings—My threat—In the French trail—Tedious journey up the Mékong—Fate of the explorers—Small trade to be expected from Eastern Yünnan—Mining wealth—Barren country—Comparative wealth of Western and Central Yünnan—Route from British Burmah—Mineral wealth of Shan countries—The French foiled—Reasons for Chinese Government not opening up the mines—That elastic li—Difficulty in procuring accurate information—Various names of towns and rivers—Upper portion of the Red River unhealthy and unnavigable—Ch'ang, or miasma.

WE got into Lu-tung in a shower of rain, and were glad to find shelter, poor as the accommodation was. Several of our escort were confirmed opium-smokers; one young fellow, in the morning and at midday, could hardly be prevailed on to leave his pipe in order to take his food!

Leaving Lu-tung-po on the 17th of April, we commenced the descent to the Yuan-chiang valley, the Song-ka or Red river of the French. Two hours' marching, by a very winding road, skirting the spurs of the high ranges, brought us to the top of a ridge from which there is a rapid descent to the valley; the distance was only a few miles, but it took us two hours to accomplish. We had most beautiful vistas from time to time as the mist rose, showing us the hill-ridges terraced from top to bottom, Lo-lo villages with their

flat-roofed houses dotted here and there, the whole most beautifully wooded; and white azaleas and roses were seen growing in abundance.

Three miles from our starting-place we had the first view of the valley, with the Yuan-chiang winding through it. It seemed to be a noble river, compared with what we had been lately accustomed to. Several streams, notably the Chin-shui-ho, join their waters to it on the southern side.

The heavy rain of the previous day and night had not only cleared the air, but had filled with water the terrace fields, enclosed by their earthen embankments. These, at the time of our visit, resembled so many streams and lakes winding round the hillsides, at times narrow, then broadening out. As we made our first descent, over 2000 feet, the view of the valley was grand. The hillsides on either side were bare and precipitous, presenting the appearance of many a Highland mountain-side, except that they were more broken up by wild and solemn glens.

The mists suddenly dispelled by the sun opened out the lovely panorama for us, as if by magic, gilding all below us in rich colours; while above us a cap of mist still covered the mountain tops from which we had come.

The plain, some six or eight miles long by two miles broad, disappointed us in its size after the reports that we had heard of it. Rumour in these regions is more unreliable than anywhere I know, and exaggerates everything. We were, however, compensated by the sight of

the river-banks of sand and the fields of rich cultivation, consisting chiefly of rice and sugar-cane, the verdant colours of which were beautiful.

The town on the river-side was enclosed by groups of trees, which gave a pleasant air to the old and crumbling place. As we neared the river we found that the lower slopes of the hills were covered to a large extent by graves, the walls of which were of the usual circular shape, the back being built into the hill slope. There were handsome white marble tablets on them. Many of them were broken, and lying about uncared for.

We saw now many more wei-kans than previously; indeed they were quite numerous. A crowd had already gathered to gain a sight of us, as we approached the ferry, which consisted of a couple of canoes planked over. Crossing by it to the western bank, we arrived within a few minutes' walk of the main city gate.

Soldiers had been sent to the ferry to meet us, and we were dismayed to find at the gateway another detachment of soldiers and yamen followers in uniform, turned out in our honour, with the mandarin's cards. Our costume was hardly fitted for such a reception, but we tried to look as imposing as worn straw sandals and dilapidated clothes would permit.

Our honours were not yet over, for a few steps farther brought us to the doorway of the inn which had been prepared for us, where all the civil and military officials of Yuan-kiang were gathered, and at the head of the steps stood the great mandarin himself. Tea was prepared, and after some little conversation, we

were allowed to retire and refresh ourselves with a bath.

Presents arrived, and in connection with these an incident occurred which well illustrates one of the difficulties of Chinese travel. Amongst the articles which we had returned,—the custom being to accept only a portion, usually one half,—were two fine cocks.

The interpreter, at our desire, had made a great display of returning these to the men who brought them, and we fancied they had gone back. But later on our cook,—a gentleman who had lately been giving great trouble, indulging himself at the cost of our supplies and becoming impertinent to an extent which we found difficult to tolerate,—was seen plucking these very birds by C. W.

This man had been all along presuming upon his services being necessary, and on our not being able to part with him. He was indeed of so little use that, as far as we were concerned, we would gladly have got rid of him. The curry and rice, tea and hard-boiled eggs with which he served us could have been cooked by any coolie. We had kept him solely on account of the interpreter and boy.

The dismissal of any one of our servants was felt to be a serious matter, and it was considered advisable to bear with the cook until we had crossed the Chinese frontier, when I should be able to dictate terms to him.

I determined next day to bring matters to a crisis, and an admirable opportunity occurred. I found the boy, who had hitherto behaved himself fairly well,

wearing a pair of our worsted stockings — precious articles in the heart of Yünnan, all the more so seeing that our wardrobe was a very limited one. I made him disrobe before the coolies, and the police and soldier escort, which was not to his liking.

On halting I had the cook and boy up. The latter received a lecture on the impropriety of using our apparel, especially after we had been so liberal to all our following in the way of clothing. On asking the cook regarding the episode of the fowls, he lied as only Chinamen can; and when I told him plainly that C. W. had *seen* him preparing the fowls for dinner his defence assumed the form of its being only a trifle.

I explained that he had committed a theft on the mandarin, to whom I had ordered them to be returned, and that I had been compelled to send the interpreter with an apology and a present,—thus reducing the slender stock which we had left. As he showed no contrition, I drily informed him that I looked on the matter as no trifle and that—on arrival in Talan—I should bring him before the magistrate and see what his view of the case would be. He hardly counted on this, and said I was very hard on him, after "bringing him away from his father and mother" into these wilds. His arguments failed to touch me; for I saw it was necessary to bring him, and the others as well, to their proper bearings.

The interpreter, boy and cook were all participators in the transaction which, there is little doubt, had not occurred for the first time. The cook being the chief

offender, I had chosen him as the one to fight it out with. The duplicity of these men, and their splendid mendacity, after all my experience of Asiatics, beat anything I have yet met. They are to the manner born.

The town is a squalid one,—a wretched-looking, irregular collection of houses, with one winding, miserable main street, in which the shops are smaller and poorer than in any town we had yet seen in Yünnan. A considerable portion of the walled enclosure is waste land, with ruins scattered about, exactly as the French found it thirteen years ago.

From this place to Talan we followed the French route for three days. From Yuan-kiang they went down the Yuan-chiang,—as the Song-ka river is here called,—for a couple of days and then, being stopped by the rapids, took to the land and made their way to Lin-an.

It is impossible, when treading the same ground, not to think of that gallant band of Frenchmen, five in number, who made their way from Saigon to the Yang-tze, through numberless difficulties. Neither the heat nor the unhealthy rains of the Laos countries, nor the terrible revolution in Yünnan, nor the tedious voyage up the Mékong towards China, restrained their ardour. The journey, chiefly owing to the impracticability of the Mékong river, took them two years.

Out of the party three paid the penalty of Indo-Chinese exploration. Doudart de Lagrée, the leader, died at Tong-chouan in Yünnan. His monument I saw at Saigon, on the way out. I then thought of what that intrepid band of explorers must have gone

through, and now I can realise what obstacles had to be overcome, and what splendid qualities they must have had in order to carry their expedition to a successful completion. De Carné, whose brilliant papers in the 'Revue des Deux Mondes,' opened out the vast subject of Indo-China exploration to Europe, died soon after his return home, from the effects of the journey. The gallant and learned Garnier, the master-spirit of the expedition, to the grief of all who knew him personally or by reputation, met his death in Tonquin, while still on the path of exploration.

After having traversed so much of Yünnan, and seeing the Song-ka river, a few words on the best route to tap the trade of South-Eastern Yünnan may not be out of place. It is impossible to recall without a smile the sanguine hopes and forecast made by De Carné and other French writers on this subject. It does seem undoubtable that the French may secure the best route to Eastern Yünnan on this river. But it is one thing to secure the route, another matter to secure the trade. Does such a trade exist, or can it be created in that portion of the province?

Everything we have seen points to the poverty of that portion of the country, and the small amount of commerce which can be developed. The mineral wealth of Yünnan is doubtless great, but until the Government fosters the working of it, the mineral traffic is not likely to increase.

The fact is,—and it will be disappointing to the French projectors of trade-routes, — that Eastern

Yünnan is a poorly cultivated and on the whole barren region, with nearly as sparse a population as the northern portion of the province. The real agricultural wealth lies in the Central, South-West and Western portions, which can best be tapped by a railway from British Burmah, passing through Zimmé and Kiang-hung to Ssŭ-mao. The Shan countries to the south are as wealthy in minerals as Yünnan itself, and there is now no suzerain power to prevent their being worked. There is no doubt that the opening up of these states will be far more profitable than Eastern Yünnan can ever prove to be.

The pioneer of commerce had therefore better look to Western and Central Yünnan, the Shan countries and Siam, for a field to open up. The utmost the French can do is to make the most of their protectorate in Tonquin, and dream of bright possibilities when the mines of Eastern Yünnan may be under more liberal control.

The country in Eastern Yünnan is barren and mountainous, with few valleys, from which a poverty-stricken peasantry and a small governing class extract but a meagre living. Mineral wealth does exist, but the Chinese Government does not attempt to develop it. It requires a strong government to control the passions of a mining population. This the present Government will not attempt to do, and therefore stifles the working of the mines.

In Yuan-kiang I was amused to receive an illustration of the illusory nature of the li measure. When halting

at the last stage, I was told that it was fifty li back, while it had been thirty-five li coming. The explanation was, as I have indicated before, that the one was in ascent, and the other descent; there is no such thing as an accurate system of measurement.

All the itineraries which I have received from different sources, whether official, private or from traders, have been invariably full of inaccuracies. Those given me by the officials have been the least reliable.

The difficulty of procuring information regarding any but the most commonly travelled high-roads—some five or six in number—is inconceivable. The depth of ignorance is marvellous, and, in order to get at the truth, one has to wade through hours and hours of inquiry, never neglecting any opportunity; for, when least expected, something may turn up.

To light upon a small scrap of information regarding the route from Talan southwards to the Nam-ho which flows into the Mékong, I have spent days, I may say,—taking all the hours into account,—in trying to find out something, and still confess myself to be in the veriest haze.

The mass of names given to each river, the various names used for each town and country in these border lands, makes inquiry a matter of the utmost difficulty. A river in the course of a couple of hundred miles has sometimes five names, and a town has generally at least three!

Before leaving Yuan-kiang I may sum up the information which I there received. The river from Yuan-kiang to Man-hao,—along which in places only small

canoes can be used,—runs between precipitous hills, forming numerous bluffs and many bad rapids, probably something like the portion of the West river between Pe-sê and Pak-oi,—where the fall was 500 feet in some thirty miles.

The fall between Man-hao and the Tonquîn Gulf cannot exceed 250 feet, as few obstacles are reported to occur below Lao-kai, a place three days' journey below Man-hao. Above Man-hao the obstacles are so frequent, and the river has such an evil repute on account of the miasma (called *ch'ang* by the Chinese), that the traders leave their canoes at that place, and loading their packs on mules and horses, carry them to Men-tzu, Lin-an, and so on by the way we travelled to Yuan-kiang.

ABORIGINES NEAR TALAN (S. YÜNNAN).

CHAPTER V.

Frequent changes of temperature at Yuan-kiang and Man-hao—Trade of Yuan-kiang and Men-tzu—Tribes near Yuan-kiang—Travelling like princes—Our "braves"—Yünnanese music—Flowering shrubs and tree scenery—Lo-lo women—Different modes of hair-dressing—A winding path—The Chin-tien—A filthy inn—Pigging it—Women porters—Neglected fields—Destruction of the population—Beautiful hill-country—A blue-balled mandarin—Dress of the peasantry—Independent air of the muleteers—Weapons and fans—Birmingham buttons—Reception at Talan—Kindness of the Sub-Prefect—Living well—Christopher Sly—European goods selling at Talan.

At Man-hao the river is said to be about 300 feet broad, or about the same breadth as at Yuan-kiang. The hills on the northern bank are over 6000 feet above sea-level. We found the level of the plain of Men-tzu was, by boiling-point thermometer, 3882 feet. The changes of temperature at Man-hao and Yuan-kiang, and the unhealthy vapours rising from the river and the valley, are similar to those we found at Pe-sê but worse, and are said to be as deadly as those in the valley of the Salween.

SO-BÉ (YUAN-KIANG DISTRICT).

The town of Yuan-kiang has but little trade, and what there is comes from the Shan country through Ssŭ-mao and from Man-hao. Man-hao is a petty place, in which but little business is done; a small import traffic

passes through it and Men-tzu, the latter being the last Yünnanese town of any importance near the frontier.

The principal objects of import are small foreign goods brought from Hong-kong, and known locally as "Canton goods." The transit trade of Yuan-kiang and Men-tzu consists mainly of metals from Western Yünnan, Puerh tea and cotton from the Laos or Shan country, which comes through Ssŭ-mao along the road which we travelled. Men-tzu is a busier place than Yuan-kiang.

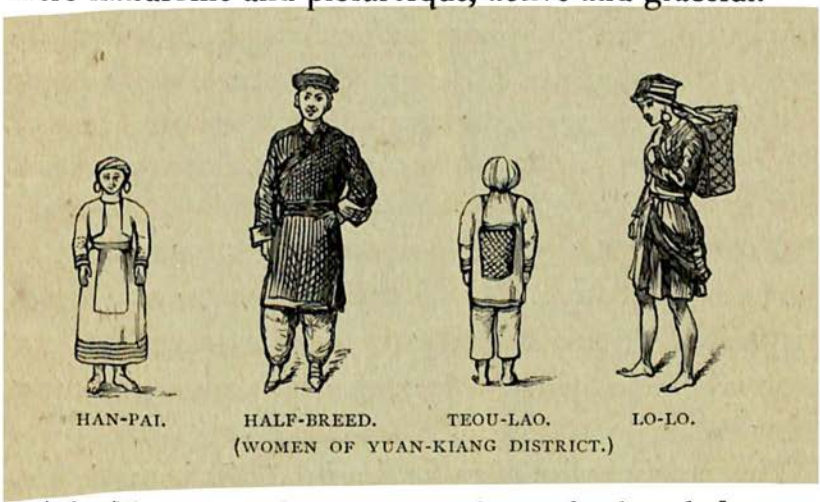
SI-YUNG LO. TALAN DISTRICT, S. YÜNNAN.

The Pai are the principal aboriginal inhabitants neighbouring the river. We saw many of them at Yuan-kiang.

The other tribes along the river, to the south of Yuan-kiang and in its neighbourhood, are nearly all different in names and costumes from those described or before met by us. Some of them are still under their aboriginal chiefs. Besides the Pai, the Lo-lo and Poula whom we had before seen, we came across the Min-chia, "native families," the So-bé, Po-winni, Hei-winni, Sansu, as well as several others.

Of these the Pai are the best off, and the most civilised. They cultivate opium largely in this district.

The others are all very poor, the So-bé are the poorest. They cultivate red rice, and an inferior kind of opium in patches, but live principally by the sale of firewood and charcoal. Very little opium is grown to the south of the Yuan-kiang river, and we hardly saw any after leaving Shih-ping on our way southward. We met a party of the Han-pai at the river ferry. The women were handsome and picturesque, active and graceful.



HAN-PAI. HALF-BREED. TEOU-LAO. LO-LO.
(WOMEN OF YUAN-KIANG DISTRICT.)

The Teou-laos whom we passed were frank and pleasant-looking, and more cultivated than most of the tribes, except the Pai. The Teou-laos, who bear a high character in South Yünnan for their industry, hospitality and amiable character, are found mainly in the Men-tzu plain.

The number of the tribes is so great, and their costumes so diverse, that they require a lengthened study. The principal whom we had met were the Miao, the Lo-lo, and the Pai. We had seen no Man-tzŭ, though several people had, from time to time, been pointed out to us as such.

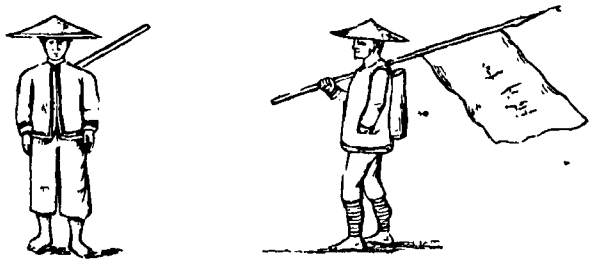
Subsequently, at Talan, we met quite a different set

of tribes, and the Sub-Prefect there gave me a number of drawings, executed especially for me. As sketches of these tribes have never been seen by Europeans before, they will, I trust, prove of great interest.

Leaving Yuan-kiang on the 18th of April we were escorted by a police and a military officer, and some half-dozen soldiers and police in uniform. Banners were streaming from their lances, and our column formed quite an imposing and picturesque, if theatrical-looking procession. Although this parade was against our wish, yet we felt rather like impostors; and I confess freely that I had never been so much looked after before, even in my childish days.

One learns under these circumstances something of the feelings of high and mighty personages who travel *en prince!* I prefer vastly the simpler method of the poor private individual; but when at Rome one must do as Rome does.

The panoply of our braves consisted of a bamboo hat, blue coat and trousers,—the coat trimmed with red—a



YÜNNANESE "BRAVES."

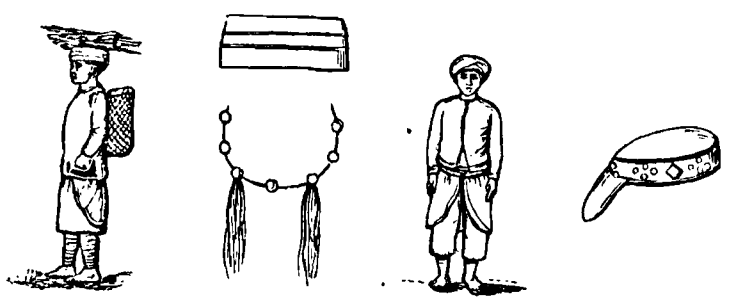
bamboo umbrella in a cloth case slung behind, and one or two pipes in hand or tied to the waist. A dirty cloth, which took the place of a towel, was attached to the

chin-string of the hat. With this they mopped themselves as they climbed the ascents.

Tridents, pikes, matchlocks and old carbines formed their arms. They were a merry, good-natured set of vagabonds, not overpaid and, according to rumour, given to assisting themselves in whatever way they can. But I must do them the credit to say they paid for everything when with us. They shared their sam-shu (the spirit they drink), their rice and tobacco with us, and freely partook of ours during the midday halt.

Roses, azaleas, and other flowers of various colours, ash, birch, and pines of different sorts, were plentiful between Shih-ping and Yuan-kiang, and lent a great beauty to the scenery.

We had, since Lin-an, seen few people with leggings or gaiters, but now we again met people wearing them, though they were not so customary as before. We passed during the day, as we wound our way through the forest, a number of Lo-lo women carrying firewood to market. The manner of dressing their hair denotes

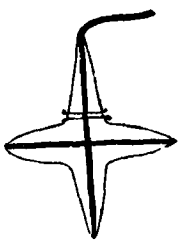


LO-LOS (YUAN-KIANG DISTRICT).

whether they are married or single, and also whether the married women have children. The small cap on right of page is worn by unmarried girls only.

Our road from Yuan-kiang ran up a valley situated at right angles to, and south of, the plain. The ascent up this grand glen, down which a stream poured over a granite bed, gave us magnificent views as we turned the corners of the very steep and incessantly winding road. From our halting-place, Molang, we could see the river winding through the plain past the town of Yuan-kiang. We ascended close upon 4000 feet, making only a few miles progress, on account of the steepness of the road.

On the following morning we started in such heavy rain and mist that we could hardly see anything. After six miles of windings close to the summit of a mountain, we made a most abrupt and fierce descent, over a broken and neglected causeway, to the stream of Chin-tien, which runs into the Yuan-chiang, at a point some miles north-east of our resting-place. A fine bridge spans the stream, and here two valleys intersect each other. The old causeway, once a fine and noble work, now lies neglected and broken up, forming the bed of a torrent. Such is the state of public works in Yünnan.



The rain came on again, when we halted, after a very short march, at a stable, called in this case an inn by courtesy only. This place exceeded in wretchedness all the others we had yet patronised, and we gladly hailed the daylight to quit such an abode of filth; ponies, mules, pigs, soldiers, officers and servants were huddled with us together in one den.

The officers of the police and soldiery, two effete-

looking specimens, held converse next to us until early in the morning, between the dozes, over their favourite opium-pipe. It does not improve our temper being kept awake in this manner.

On the previous day we had passed many houses and parts of villages in ruins, and continued to meet with them on the 20th of April when, for the first time, we encountered some women porters from a So-bé village. They were dirty-looking creatures, with a white fillet round their heads, a short jacket, and a sort of kilt petticoat. Some might have been termed good-looking, had they not been so filthy. The men were, next to the Miaos, the least civilised and intelligent-visaged people we had seen.

SO-BÉ (YUAN-KIANG DISTRICT.)

It was very saddening to see so many ruined villages and neglected terraces on the valley sides in this beautiful but deserted region. The valleys, notwithstanding the poverty of the people, are far from being fully cultivated, the civil war and consequent sickness having nearly exterminated the population. *Arbor vitæ* had been seen by us for some days, and small trees were now frequently noted on the hillsides. The vegetation everywhere was most luxuriant.

WINNI (?)

We crossed at mid-day a ridge about 5000 feet high, and soon afterwards reached Tien-so, a village of one hundred houses, lying on the side of a small stream in a considerable valley.

Leaving Tien-so on the 21st of April, we made

the usual ascent by a very winding road, up valleys, crossing a couple of ridges about 1000 feet above the valley levels. From both we had magnificent panoramas of the surrounding hills. Such views frequently recur in this wonderfully beautiful hill-country, and amply repaid us for the steep ascents which we had to make.

A halt was called on the hill-top overlooking Talan, where a blue-balled military mandarin had come to meet us. He was apparently of greater rank than any one who had yet escorted us, and was accompanied by a party of soldiers in gay uniforms, with red banners floating in the breeze. This was a foretaste of what we were to experience on our entrance into Talan, where we were received in a style which quite threw into the shade all our former receptions, and made us blush for the plumes which they compelled us to assume.

On the way we met two sedan-chairs, a novelty since Shih-ping, and we had never seen, since in the neighbourhood of Lin-an any ladies on horseback. The costume of the peasantry generally begins here to assume a different type. White and black turbans, or else dark and light blue ones, and of large dimensions, are common; the former most so. White jackets and trousers are largely worn. The bamboo hats are of more varied shapes and exhibit shades of yellow colour. Many of these are not only lined round the inside of the brim but throughout with red, which gives a pleasing effect. They are largely ornamented with silver, and have brass tops, many having four holes, as shewn in the sketch.

The straw sandal is greatly used but is very coarse in make, and not nearly so good as those we saw and purchased east of Lin-an. Cloth shoes with cloth soles

are much worn. The boot and stocking combined, which we saw so frequently in use in the neighbourhood of Lin-an, we never saw after leaving Shih-ping, and even there only in isolated cases.

The muleteers and horsemen, whom we met daily in large numbers, were well dressed and well-fed looking men; they were active and handsome, and with a certain air of independence and swagger, which was wanting in the peasantry. In the south they nearly all carried arms of various sorts, rivalling the braves in the miscellaneous assortments. A considerable number of these men are probably disbanded soldiers. This was even more noticeable than amongst those whom we had met in the east of the province. Tridents, pikes, lances, huge horse-pistols, and a sort of hammer and axe were amongst the commoner weapons.

MULETEER OF S. YÜNNAN.

Some of the wealthiest carry fans, as our escort often did; these were often in fine satin cases, elaborately worked with patterns of dragons, elephants, monkeys, peacocks, flowers, and other designs

—pretty toys, which would have suited some fine dame, and which one would hardly expect to find on the side of a swaggering muleteer, in a climate where rain is by no means unknown, as we had already experienced and were soon again to learn. Curious to say, we never once had yet heard nor seen a mandoline in the hands of a muleteer, though it is popularly supposed to be peculiarly a Yünnanese instrument. Many of the muleteers are very fair, and have manly features. Their blue vests, with a number of silver or gilt buttons,—often of Birmingham make, marked "fine treble gilt,"—set them off.

Outside the town of Talan, as we turned a bend in the roadway, we saw that a crowd had collected, which gave way as we neared it, and showed a guard of soldiers and official subordinates, gathered outside a small building. Here the Sub-Prefect, the General, and nine other mandarins, in fact the whole official *clientièle* of Talan, were collected. The Sub-Prefect—for such, as San-fu Talan being under the Puerh Prefecture, I take him to be,—received us most cordially.

We underwent the usual *pourparlers*, accompanied by tea of the excellent Puerh brand. The Sub-Prefect pressed us to occupy rooms in his own yamen, an honour which we had not before met with, and which, I believe, no modern traveller has received. We demurred at the trouble which we would be giving; but he insisted, saying the inns were bad, and the only joss-house would be crowded by people, while he could at least ensure our privacy in his own yamen.

We gladly availed ourselves of his offer, and received from him a hospitality which knew no bounds, and unmitigated kindness. We stayed a couple of days at Talan,—living in true Chinese fashion, everything being provided by the Sub-Prefect.

Soon after our entry,—when we received a salute of three guns,—the Sub-Prefect came round, and had tea and a long talk with us. He hoped, if we would allow him, to provide for us during our stay, and that we would try Chinese living, such as the poor town of Talan could offer. We did; and had no cause to regret doing so, for we lived infinitely better than we had done since we left Canton. Memories of a certain dish of mushrooms and of other dainties still linger in my grateful memory!

Our stay at Talan and the honours paid made us regret our inability to make a return save by a gift of instruments and quinine. On such occasions in our rôle of Ta-jens, or great men, we could understand the feelings of Christopher Sly, when the lord's servants insisted upon his being a real live lord, and that he must therefore be waited upon. When I started for China, I little expected to awake in Yünnan, and find myself such a distinguished personage.

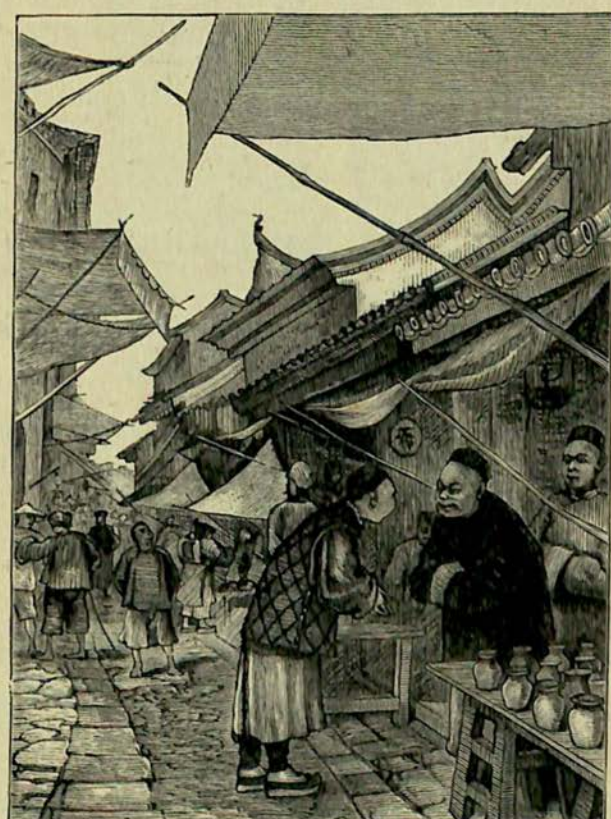
Our stay in Talan we found most interesting. The town, which is small and walled, lies in the centre of a valley, in an amphitheatre of hills, closely terraced. It is a large and important market for South Yünnan, and in its streets many of the varied peoples of the

neighbourhood, such as Laos (or Shans), Min-chias, Hei-Winni, Siyung-Lo, Po-Winni, Mang-Lao, Pu-Yaw, Chétien, Puttu, Hei Kateo and Pai, as well as the Pentijens, are to be found rubbing their shoulders together.

HEI-WINNI OR HEI-WO-NI. HEI KATEO.
(TALAN DISTRICT, S. YÜNNAN).

Wandering through the crowded streets, making small purchases, we everywhere met with courtesy. The people seemed very pleasant, and less imperative in their curiosity than elsewhere; yet it was fourteen

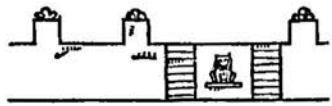
years since La Tajen (Captain Doudart de Lagrée) and the other members of the French Commission had passed through the town on their way to Yünnan-fu and the Yang-tze river, and they had never seen any other European.



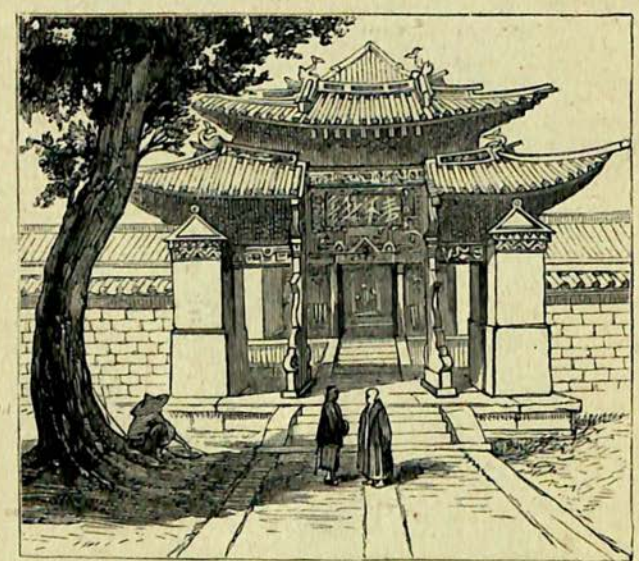
MARKET STREET AT TALAN, S. YÜNNAN.

We got some photographs of street scenes and of the Wu-miaou or Wu temple,—a magnificent and costly edifice, with fine carvings and stone-work, somewhat spoiled by the grotesque colouring. The panels of the

large doorways are finely ornamented, and we noticed graven stone steps, facing the main entrance, instead of the usual tripod.



Local salt, Shan tea and cotton, were the principal articles of trade. We also noticed coarse pottery,



EXTERIOR OF TEMPLE, TALAN.

cloths of local manufacture, and European articles, such as piece and other goods, matches, needles. Small looking-glasses, in which the fair aborigines do not, no doubt, refrain from inspecting themselves, were common. Gaily coloured needle-boxes, with florid European beauties of the well-known but not too modest type, were great favourites.

One enterprising pedlar pressed us to purchase our own manufactures, and was high in the praise of the florid needle-boxes. However we had no need of needles, having more than sufficient to patch the few clothes we possessed.

PANELLING IN TEMPLE, TALAN.

CHAPTER VI.

Cold calculated by the blankets required—A poisonous crab—Strange animals said to exist near the Mékong and Anam — I-bang or "Puerh" tea—Source of the Nam-hou river—Chinese name for Kiang-hung — Tea near Talan — Aborigines of South Yünnan the same as the Shans of Burmah, the Shan country and Siam — Position of Lao-chua and Pou-fang — Chinese names for Burmah —Kiang-hung independent — Disturbances caused by the French in Tonquin — A present for the Queen — A remedy for the plague besought—Chinese do not travel in Laos in the hot weather or rains — A present of aboriginal sketches — An iron suspension-bridge —All rivers in Yünnan unnavigable—Large caravans of salt, tea and cotton.

THE Sub-Prefect breakfasted with us, and we had many interesting conversations with him. He proved to be an intelligent, frank man, the pleasantest we had met in Yünnan; he came from the Kwei-chau province. Although well-educated, he shared the absurd superstitions and ignorance of his countrymen on many points. In talking of the high range of mountains near Tali, I asked him about the snowy regions of Yünnan, and was assured by him that they were fifty li high. Taking even five li to a mile, the height would be three times what it really is.

The climate of Talan is very variable, and considered unhealthy. We were told that the temperature there never exceeded "one blanket cold," that is,

only that amount of covering is required for protection; in the north it often required three.

He told us marvellous stories of a crab, or some such animal, that rendered the water in the vicinity of Talan poisonous, and of a "snow fowl," which was to be found in the snow regions of the north-western parts of Yünnan. The rhinoceros and wild ox (Beyamini), as well as the wild elephant, are found, according to him, on the sides of the Mékong close to the borders of Yünnan. The bear-horse, or "Ma-chiong," he assured us, is met with, as well as the dog-deer and other strange animals, on the frontiers of Anam or the Giaochi country.

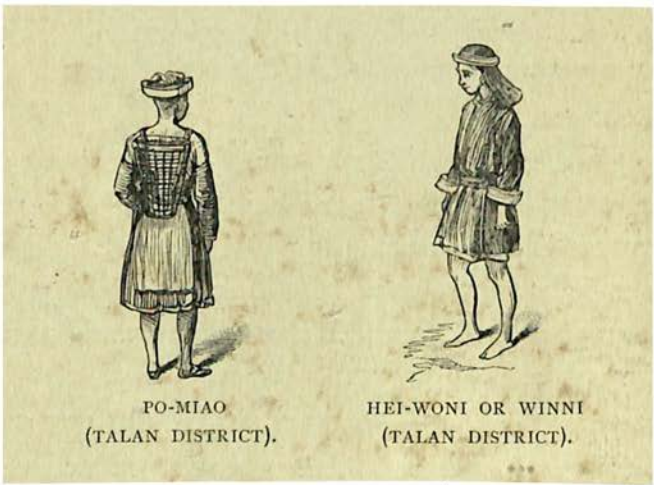
Here we learnt that the best tea-districts were in the Shan country, some five to nine days to the south-east of Ssŭ-mao. The most highly esteemed tea-growing district is I-bang, whence the best so-called "Puerh" tea comes. This information we afterwards found to be quite correct.

Regarding the Nam-hou, neither he nor any one else could tell us anything. Numberless interviews with horsemen, traders, and others, had convinced me that the position of the head-waters of that river, which enters the Mékong at Luang-prabang, is wrongly shown on the maps as in longitude 103° and latitude 21°. It either lies more to the south-west, to the south of the Yünnan frontier, or else the Nam-hou is the lower course of the Papien river.

The itineraries to the south, which I had with endless trouble amassed from my horsemen and others, were

confirmed by the Sub-Prefect, and I was enabled to note some information regarding that *terra incognita*, Eastern Laos, which lies to the south of Talan and next to the Tonquin country. I was convinced that we could not find our way southwards, late in the season as it was, to Luang-prabang; besides which, the country in the neighbourhood of the Mékong offered us greater attractions.

The country south of this is described as consisting of poor and small Laos States, which had at one time



PO-MIAO (TALAN DISTRICT).

HEI-WONI OR WINNI (TALAN DISTRICT).

been tributary to Tonquin or Burmah; the towns are said to be few, and the trade to consist of little else than tea and cotton. A considerable trade used to exist, but it has died out, and nearly all intercourse and trade between Yünnan and Laos is carried on *viâ* Ssŭ-mao and Kiang-hung. This place is called by the Chinese Cheli-ssouen-ou-sse or Cheli. I had difficulty in finding its Chinese name, until I discovered this, which is the name by which it was known to the Jesuits.

There are several kinds of "Puerh" tea, and not a few imitations, and not long ago the Sub-Prefect had to prosecute some traders, who were fraudulently imitating the best chop. Inferior tea is grown south of Talan near the Lysien river; but it fetches but a small price.

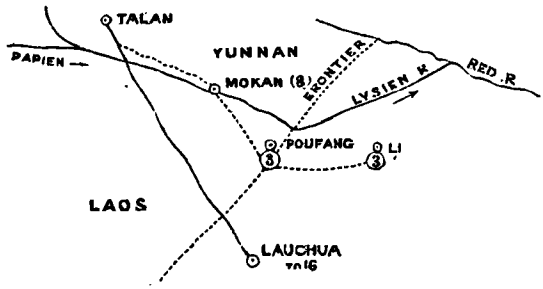
The Shan people or Laos were, the Sub-Prefect assured me, of the same race as the aborigines of Southern Yünnan, and the more one sees of the people of this region and hears of them, the more one becomes convinced of the truth of this.

The language and appearance of the Pai of Southern Yünnan resemble strongly those of the Pai or Shans of Western Yünnan. Both these again, in writing and language, as well as in physique, are the same as the Thai, Laos, or Shans of the Shan country proper.

AT TALAN (S. YÜNNAN). AT TALAN (S. YÜNNAN). PO WO-NI OR WINNI (TALAN).

There seems to be great confusion in the hypothetical information shown on certain French maps, and it is not to be wondered at. A glance at the map will show how little we know of North-Eastern Laos. This region com-

prises the Shan country, lying between South Yünnan, the Mékong, Tonquin and the northern frontier of Luang-Prabang. The latter State is the northernmost tributary State of Siam on the Mékong. Our present complete ignorance of the whole of the Shan country will ere long, I hope, be cleared away by exploration.



Caravan itineraries make Pou-fang eleven days' march from Talan, and place it on the Tonquin frontier. From Pou-fang and Lao-chua or Lao-chou large quantities of cotton are brought. Lao-chua, Lao-chou or Lao-se—as it is variously named—is placed as shown on the rough sketch. Regarding the main trade-route through Ssŭ-mao by Kiang-hung, I could learn nothing at Talan except that cotton and tea are brought along it in large quantities from the Shan country lying to the east and west of the Mékong.

For correct information all said that I must apply to the officials and traders in Ssŭ-mao (the Muang-la of the Burmese and the Esmok of the ancient geographers) which, according to the report at Talan, was the principal *entrepôt* of tea and cotton collected from Laos, and the point of redistribution through Yünnan. The

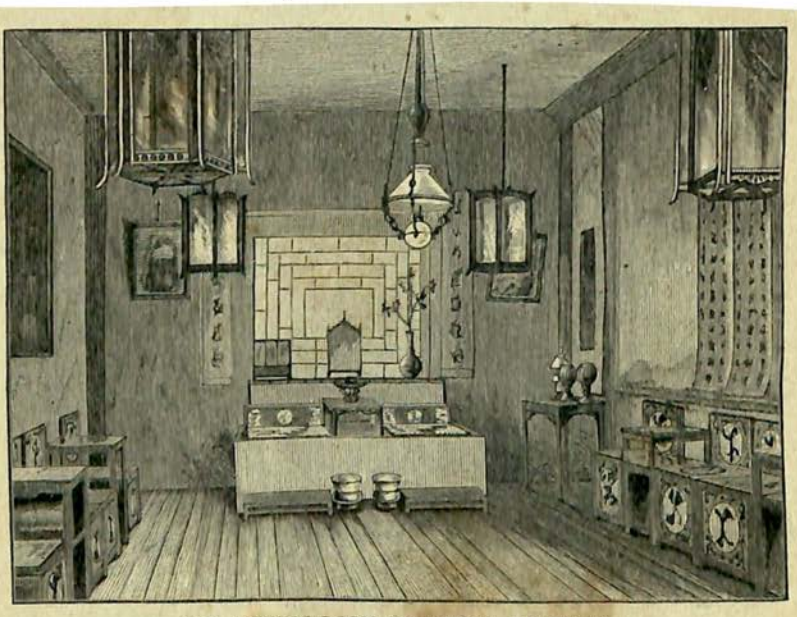
only way to get information regarding any of these trade-routes is by questioning again and again your horsemen, and through them others. Their ideas of geography are very vague, and might almost be said not to exist.

The nomenclature varies so greatly, that unless you know their pronunciation it is impossible to recognise the names, and each of the countries outside China is much the same to them. The only names they know are Mien-tien (Burmah), Lao-chua (the Shan country) and Giaochi (Anam).

How often have I, after patient and minute inquiry, either at night-time, during the midday halt, or at odd hours, at last fancied that I had found some clue, only to discover later on that it was valueless. To show the difficulties which have to be met, I may instance the fact that the Talan Sub-Prefect was *the first* from whom I could learn anything regarding Cheli-ssouen-ou-see, even though my inquiries were accompanied by an elaborate explanation, and a skeleton map drawn for the purpose. The Sub-Prefect told me that no Chinese mandarin resided any longer at Kiang-hung, the officer having been withdrawn some years ago.

According to the accounts which reached us here and elsewhere, it became evident that disturbances were occurring somewhere in the neighbourhood of Man-hao, on the Yünnan-Tonquin frontier. Shen Tajen, the Taotai, or second civil officer, of Yünnan-fu, had just passed down *viâ* Lin-an and Men-tzu, the route by which we came, to investigate and report on this frontier matter.

We were told that certain unruly tribes had been misbehaving themselves. However, the fact of such an important officer being deputed to the frontier during the hot season, coupled with the fact that the Sub-Prefect asked me what the French were doing on the Red river, was very significant. It seemed to me to be certain that something more than a mere local question of chieftainship had to be dealt with. Such minor matters are settled by the local officers.



OUR SITTING-ROOM IN YAMEN AT TALAN.

On taking leave of Talan, our host wanted us to receive all sorts of things which might be useful for the journey, but these of course we could not accept. He kindly insisted upon giving us a large packet of the mushrooms, which had been such a treat to us, and these we could not refuse. He also gave me two

packets of the finest Puerh tea, one of which he hoped I would send as a curiosity to our Sovereign, and pray her to order the Royal physician to find out a remedy for the plague. This I gladly promised to do, assuring him that the gift would be valued from such a source and from so distant a land.

With regard to the Mékong, he begged us to reconsider our route and return, either through Yünnan, down the Yang-tze to Shanghai, or to cross over to Burmah by Tali, following from thence the Grosvenor route. However, as I was unwilling to discuss any alternative line, and invariably assumed it was a foregone conclusion that we should go by the projected route,—he said, "I know English gentlemen go everywhere. But you do not know what the Mékong and Laos countries are at this season. Our Chinese traders will not travel in the hot season, nor remain there in the rains. Ask any one you meet on the road." Then, seeing that I was resolute, he rejoined, "Well, you must take care of the heat and the miasma." Regarding the unhealthiness of Yuan-kiang and Man-hao, he told me the Prefect of the former place had lost twenty out of the forty subordinates attached to his yamen in three years.

On leaving, and saying good-bye, he placed in my hand, according to a promise, which I confess my experience of Chinese promises had led me to consider would never be fulfilled, the most valuable gift he could have given me. This was a number of sketches of the aboriginal people around Talan. I could offer him in

return nothing better than copies of the photographs of the Wu-maio and the Talan streets, if I should succeed in carrying them through and they turned out successful.

On the 23rd of April we started from Talan. The road took us up a small side valley. After five miles of this we crossed a stream, and ascending a thousand feet, to a plateau which we traversed, descended to Tchang-luping, a village prettily situated on the side of a small stream running into the Lysien river, some few miles further down.

BOY AT TCHANG-LUPING.

The descent to the Lysien, which we accomplished on the following day, was very steep, and wound in and out most picturesquely alongside the hill-stream. Suddenly, on turning a bend of the road, we came upon the river, and a few steps further showed us, what we little expected to find in this region, an iron suspension-bridge erected over the river, at a beautiful and admirably chosen site.

The abutments rest on the solid rocky sides. The bridge has a span of 264 feet between the abutments, and is a graceful structure, though of course more primitive, and less finished in its design and fittings than those found in Europe. There is a handsome portal, highly ornamented at each end, and a small pavilion stands perched on the southern hillside, while a joss-house is in a similar position on the northern.

When we crossed, the river had a width of only some twenty yards, and its depth was scarcely two feet; but

with the heavy rains of August it increases its volume and violence to such an extent, as to render it useless as a means of navigation. In the dry weather—as we saw it, at its lowest level—the shallows and rapids prevent its use by even the shallowest craft. All the rivers of Yünnan are of the same character, and therefore un-

SUSPENSION BRIDGE, LYSIEN RIVER.

navigable throughout the year. Even the Mékong or Cambodia, large river as it is, is only navigable by canoes for a short distance below Kiang-hung, and even for them is impracticable above. The French expedition has entirely uprooted all pleasing surmises about this waterway.

On our descent, we met what proved to be the first of a number of large caravans of oxen, laden with salt. Each beast carries such a small quantity, and the daily distances are so short, that this means of carriage must be very expensive. This salt we daily saw under transit by caravans or by troops of coolies, till we reached Ssŭ-mao. It comes mainly from Mohê, a place near Puerh, through which we afterwards passed.

Winding down the road, we met a string of over two hundred oxen, besides a number of horses and mules, laden with tea from Puerh, and cotton from Laos. Huge caravans carrying these articles we daily saw after this as we journeyed to Ssŭ-mao.

APPROACH TO SUSPENSION BRIDGE, LYSIEN RIVER.

CHAPTER VII.

A broken-up table-land—Reason of the frequency of ascents and descents —Tong-kwan—An English-looking chief—A handsome tripod—Illness of Charles Wahab—A lady to the rescue—The Papien river —A dangerous path—Weariness, sickness, and heat—A fever-stricken village — Stinking inns — Mohê — Sure-footed mules — Imminent danger—High peaks—The plain of Puerh—Salt mines—Dejected—Puerh desolated by the rebellion—Ssŭ-mao—Proposed routes.

AFTER the ascent from the Lysien river we followed a beautiful winding road, which generally took us along the ridges separating the valleys, on the broken plateau-land lying between the Lysien and Papien rivers.

On Garnier's map it is correctly shown, and marked as "plateau land;" but though it is undoubtedly a raised table-land, separating the two rivers (which by report have their junction some twenty miles to the south-east) it is so broken up by small hills and valleys, that, in crossing the ground, only a practised observer would recognise it as such.

Parts of the road approaching Tong-kwan, where we rested for the night, were of great beauty,—winding avenues through pine forest,—and afforded a most pleasant relief after the interminable ascent and descent method of progression to which we had been accustomed.

Our march, crossing all the water-ways and water-

sheds of Southern Yünnan, had been, without exception, one succession of ascending valleys—crossing the ridge or saddle at its summit—and descending another valley, and incessantly repeating this process.

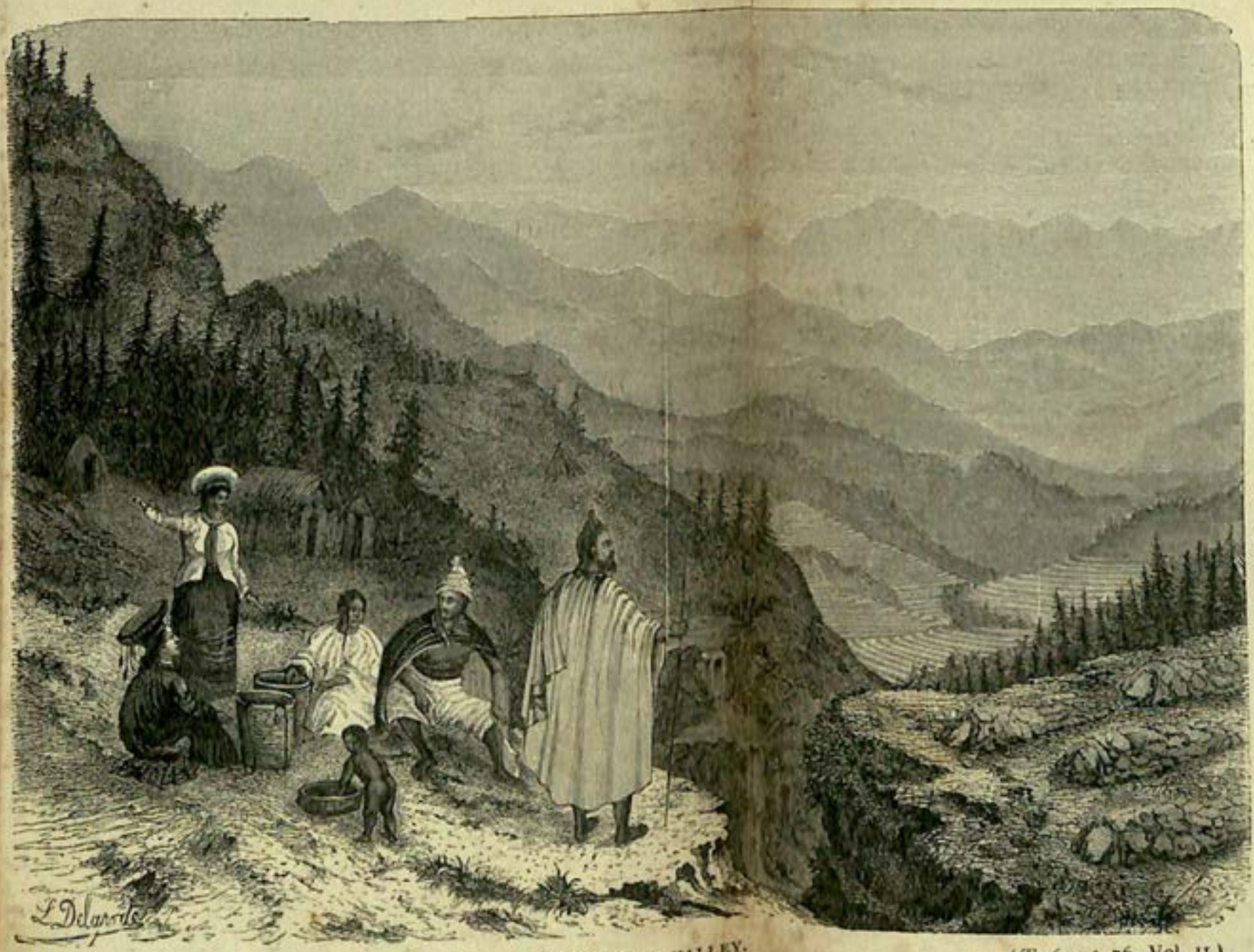
The alignment of the roads includes in this process a most provoking amount of ascents and descents, perfectly meaningless to the western eye, until it at length grows on one that the roadway dips to each village of any importance. The villages are necessarily nearly all situated close to water, which lies in the centre of the valleys—hence the constant up-and-down progression, even along the valley sides.

A small space of tolerably level land, such as the plateau we here crossed, was a positive luxury. The amount of such level land in Southern Yünnan is so slight, that it may be left out of account altogether by the traveller.

Tong-kwan is a thriving place of about 200 houses, with a fertile valley on its northern side, in which are situated several small hamlets; on its southern side there is another valley of smaller extent, and less cultivated.

Here we rested in a small temple, some few hundred yards beyond the western limit of the town, forming a pleasant retreat; it had an upper story, where the headman of the place, an aboriginal chief, made us comfortable.

He was a handsome stalwart man, with features prominent and marked, bearing no resemblance to the Chinese. Moreover, he had brownish-tinted hair and



A YÜNNANESE VALLEY.

(*To face p.* 76, Vol. II.)

some colour in his cheeks. To crown all, he was frank, tolerably well-informed, and friendly in his manner. We almost felt ourselves in the presence of a countryman.

NEAR PUERH.

On one side of the courtyard stood an earthenware tripod, unlike anything we had seen before, both in shape and material. They are usually made of metal, and are often the only handsome ornaments of the temple; being solid, simply ornamented, and without any of the garish colouring with which the Chinese love to cover everything.

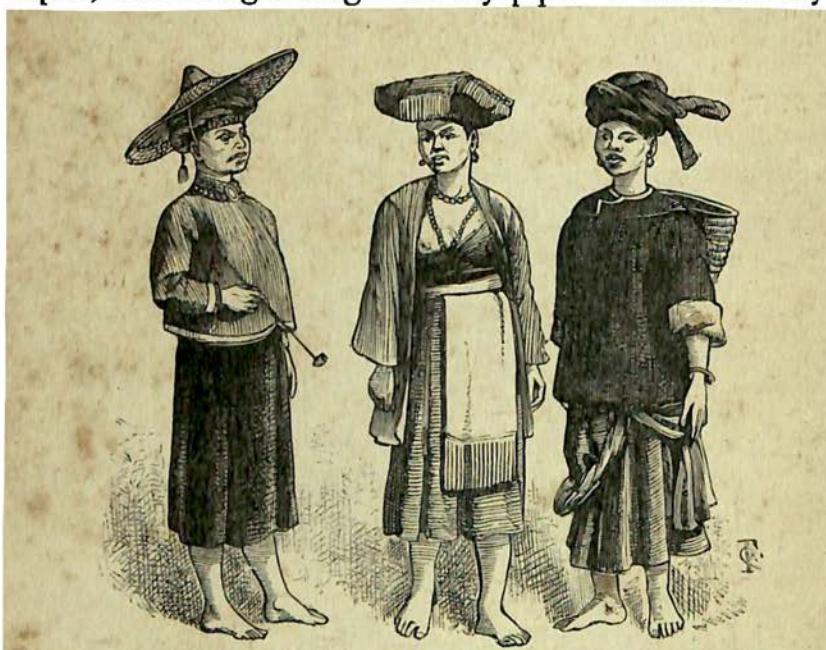
A pleasant young boy, the son of our friend the chief, came with his tutor to visit us in the evening; he accepted our apology for interviewing him in undress, after our long and wearisome march; and was delighted with a couple of pencils which I gave him.

C. W. was still ill, his ailment seemed to have got a firm hold on him, and would not give way, notwithstanding the care with which he was attended and carried.

The people here were very pleasant, and of a better class than we had seen lately. I arrived about half an hour ahead of my friend and the rest of our column, with the exception of the interpreter—who had gone ahead to secure quarters. The soldier with me, as stupid and good-natured a man as ever trod, could not understand that I wanted to find the interpreter, and a place to rest. I used my very small stock of Chinese, and gesticulated with an eloquence instigated by hunger,

which would have done credit to some circus artist, but to no avail.

I was fast losing all patience, when a lady came to my assistance, and not only understood me, but directed my friend the "brave" where to inquire for the interpreter, and meanwhile she gave me a trestle to seat myself upon, and brought a light for my pipe. I need not say



GROUP OF ABORIGINES, W. YÜNNAN.

that she was not a lady of lily-feet or Chinawoman proper, but a comely, aboriginal matron. I felt quite sorry when the "brave" returned. How I wished for a knowledge of the language! As it was, I could only repay her with a grateful look when we parted.

Descending about 2000 feet from Tong-kwan, on the 25th of April, by the side of a small stream, in the same

way as we had done to the Lysien river, we came upon the Papien river.

Although of greater size and volume than the Lysien, it is not so picturesque at the point where we first encountered it. Everything was on a larger scale—hills, river and ravines—but wilder, and its turbulent muddy waters were less beautiful than the clear, shingle bottom of the Lysien.

NEAR TONG-KWAN.

The heat was great, as we made our steep descent, sometimes on the sides of ravines with precipitous sides, some thousand feet, almost sheer, which, with the numerous landslips and narrow roadway, in places only two or three feet wide, gave one an uncomfortable sensation.

The heat became intense, as we followed for some miles the river-side, and all—including horsemen, coolies, escort as well as ourselves—felt it greatly. Here for the first time I felt signs of fatigue telling on me, and a feeling of great exhaustion, which I did not shake off for several days, until we reached Ssŭ-mao, where we had rest for some time, and an opportunity of recruiting our strength. C. W. had been in the chair for several marches, and I dared not succumb, however ill I might feel.

After so many days (close on forty) of incessant marching, with poor food and anything but luxurious lodging, the great fatigue, aided by the heat, began to tell on us all, and I feared sorely a recurrence of that terrible enemy fever. Quinine and Liebig, however, taken in time saved me.

C. W. could not leave the chair, on account of debility, brought on by fatigue and dysentery. How grateful I felt when, in the afternoon, a shower of rain fell, and reduced the stifling heat somewhat. Yet the people in the village, on the river-side, at the ferry by which we crossed, told us, "We had hot weather a week ago; this is a cool day." The river has an unenviable reputation for its malarious unhealthiness; and certainly the look of the villagers bore out the imputation.

In the afternoon we stayed for the night at the village of Papien, which lies some few miles up a side valley. A crowd of people—men, women, and children—came beseeching us, in the most pitiable way, for medicines. We had to think of ourselves, and could only give them a few small doses of quinine, where we thought it would do good, and where fever had not got a firm hold. To the others we could only recommend a change of residence and clean water, plentifully used.

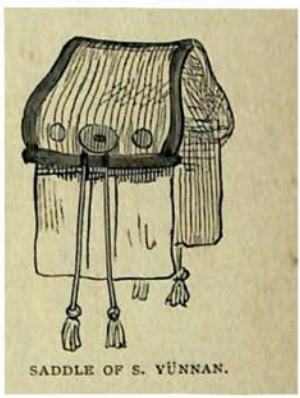
All the villagers had a wretched, sallow, fever-stricken look, besides which, many were afflicted with goître and eye-diseases. There was hardly a sound man or woman in the place—a terrible sight!

The whole village had been burnt down last year, so we secured a new and tolerably clean, or, as Abbé Huc would have called it, *tolerably dirty* lodgment in one of the inns. We occupied a large, long room, in which all our men rested, and which, though filthy, as is the case with all Chinese inns, was at least nearly new, and therefore not quite so intolerable from the fumes of

pork and opium, and other disgusting smells, so common in this Land of Dirt.

An ascent of 2000 feet, which we made next day, took us to a small plateau, which we crossed, and descended in pouring rain nearly to the same level to Mo-hü, or Mohê, a large village of some 200 straggling houses, lying on the side of a stream of the same name, running northwards into the Papien.

The descent over the slippery and precipitous boulder causeway was so bad, that it was with difficulty the men could make their way down on foot. I took to one of the mules. Imagine yourself riding down a two-foot-wide Yünnanese causeway, of the usual pattern, that is, a yard up on round and peaked stones, and then a yard down, into a gulf of slippery clay, with a precipitous ravine on one side some thousand feet deep, and a wall of rock on the other. It is not a pleasant experience. I can confidently recommend such a ride to any *blasé* lover of sensation!



SADDLE OF S. YÜNNAN.

The mules are wonderfully sure-footed, and accidents seldom happen. Only once did I nearly have a serious mishap; my pony missed his footing and almost went over, when a man behind caught him by the breeching, and saved us from what would have been immediate death.

The hills in the neighbourhood to the north and south were lofty and well-timbered, unlike those we had

seen the day before, when they were barren. On the hillside of the Mohê they are nearly bare except for grass and low trees.

Mohê is the depôt of a large trade in salt, which is procured from pits close by, on the hillsides. These yield the main supply of this necessary commodity to Southern Yünnan. The working of the mines having been described by Garnier, need not here be entered upon.

SKETCH NEAR MO-HÊ (PUERH DISTRICT). NAME UNKNOWN.

We did not delay in order to visit the salt-mines, as our time was so precious. We found shelter in a wretched shanty, consisting of mud walls, with a broken thatched roof open at the gables, which gave shelter neither from wind nor rain. Luckily the rain had stopped, but we found the place miserably wretched, and dreary as it was, affect our spirits, and we were all delighted when we got away next morning.

These salt pits are more common in the north and west of China, but those of Mohê yield a considerable revenue, and are under the control of a salt officer, the only official, except a subordinate military mandarin, in the district.

On the 27th we made another ascent of 2000 feet, straight up the face of a range which divides the valley which we had left, from Puerh. Here we were at a great height, some 8000 feet; and numerous high peaks in the ranges close by were seen towering far above our level.

The town of Puerh-fu could not be seen from the summit of the range, owing to its lying behind some knolls in the plain. During the whole ascent and from the top we had magnificent panoramas, as beautiful as anything we had seen since entering Yünnan. The heavy rain of the day before had changed the hazy atmosphere of the last few days to a clearness of great brilliancy, which made the distant peaks stand out distinctly and seemingly close.

The plain of Puerh appears to be much broken up by knolls, or rising grounds, round which we wound until we came in view of the town. As we passed the last of these knolls, the cultivable area seemed not to be so great as we had expected, or as would seem to be warranted by the town and numerous villages scattered round it. The high hills seem to wedge in, and give a confined air to, the town. The hillsides are bare, with less timber and hardly any cultivation, but all the side valleys, and the plain itself, are under close cultivation.

The town of Puerh, which fifteen years ago suffered so greatly from the war, does not yet seem to be in a thriving condition. In this respect it is like Ssŭ-mao and other towns, only worse.

A large walled town, it has one main street, with shops and houses running along either side, and a few straggling by-streets, with houses scattered behind. Large waste areas are seen on every side, and at first it is hard to believe, notwithstanding the ruins here and there still apparent, that at one time, before the devastation of the civil war took place, they were covered, as

report says they were, by a large and prosperous population.

We saw no signs of a large trade or great commercial activity; but the trade is gradually recovering here, as elsewhere throughout Yünnan. The shops are mean, small places, more resembling a series of hucksters'

MARKET GROUP, W. YÜNNAN.

stalls, ranged under walls, than shops. Few symptoms of European merchandise were visible, English needles, thread, matches, buttons, a few piece-goods, and coloured cloths and Tändstickör matches, were the most prominent, and, it might almost be said, the only foreign goods.

All the rest of the simple requirements of Yünnanese

life are of local manufacture; a few superior native articles, such as silks, are imported from the northern provinces, *viâ* the Yang-tze.

All these towns, of the importance of which one has heard so much, bear an unmistakable air of decay, and do not at first favour the idea that any large trade is to be effected with them. We must, however, remember the enormous reduction of the people in the rebellion, and since then by the consequent plague. The most remarkable features about Puerh are the two twelve-storied pagodas, one on the summit of a hill close by, and the other, a newly-erected structure, on the top of a ridge some five miles distant, at the southern end of the valley.

A couple of days' march took us to Ssŭ-mao, which is a t'ing, or town of the third order, and the last administration town on the south-western frontier of Yünnan.

Ssŭ-mao, resembling all other Yünnanese towns, lies in the centre of a plain, which has a more open and considerable look than that of Puerh, owing to the hills being lower on all sides.

The place has a more prosperous air than the other towns we had passed, but its general character offers no difference worthy of remark. A large, open, rectangular space, inside the fortification wall, affords a site for a large market, which is held in booths constructed under cloth tent-covers, of which there are a great number. This market seems to usurp the principal business of the town, the shops being fewer than elsewhere. The articles sold in it consist mainly of tea, cotton, and cloth.

We lodged in an old and tumble-down temple, the worst in the place, to which the evident ill-will and want of courtesy of the local mandarin, as afterwards exhibited towards us, had consigned us.

YÜNNANESE RESIDENT IN KIANG-HUNG.

CHAPTER VIII.

Rumours of disturbances in the Shan country—Unlikelihood of their being true—Defection of our interpreter—Discourtesy of Ssŭ-mao mandarin—Inadvisability of entering Kiang-hung without followers—Impossibility of travelling in the Shan country without an interpreter—My change of route—Having it out with the interpreter.

I AM not likely to lose recollection of Ssŭ-mao, for here I received a bitter disappointment from a quarter least expected by me. The reader may recollect that, failing the possibility of finding a route, or making our way from Talan to the Nam-hou * river, and thence by Luang-prabang to Burmah, I hoped to succeed in crossing the Yünnan frontier from Ssŭ-mao, and getting down the Mékong, or east of it, through the unknown Laos countries. In the event of that not being feasible, I had hoped to proceed to Kiang-hung, and from Kiang-hung to South-eastern Burmah or Tenasserim, *viâ* Zimmé.

On reaching Ssŭ-mao, and not till then, our interpreter expressed fears regarding the dangers and unhealthiness of any of the roads by which I proposed to travel. He had heard, during the last two days, rumours from passing caravans, which were on their return from Burmah Laos, of the unsettled state of Kiang-hung, Thein-nee, and the country lying between Kiang-mai (Zimmé), the most northern Siamese tributary State, and Kiang-tung, the Shan or Laos State, to the north of it.

* Called Nam-hou in Laos and Nam-ho in Yünnan.

According to him, the heat was so intense that men died like sheep, the whole country was in a state of anarchy, the villages deserted and the whole country under arms.

In the face of the hundreds of horses and mules which we had daily met on their way back from this terrible country (of which the caravan men had so many stories of pillage and outrage to relate, but none within their own experience), it was impossible to believe the state of affairs to be so bad. Finally, he said that he could never survive the heat of the Mékong and the Shan country at this season.

I reasoned with him gently, and tried to ridicule his unfounded fears, instanced the stories we had heard of the Canton river and of Yünnan, where we had met neither the terrible banditti, nor the pestilential malaria, which rumour had predicted. I also told him that I had been in the Shan country as far as Zimmé, in the hot season. But it was useless. I knew at once, although he only declared his fear to proceed, that he had made up his mind to desert us.

On my announcing later in the day, when the Prefect asked me which route I was about to take, that I intended to proceed, after crossing the Chiu-lung-chiang or Mékong, to Kiang-hung—which is called by the Chinese by the same name as the river—the interpreter again declared his inability to proceed. This was a sore blow, of course.

It involved the defection of our boy and cook, who could neither of them speak one word of English. The boy could not be reckoned upon in an emergency like

this to proceed alone, although not wanting in pluck, nor could we have taken him. It would have been useless taking the cook into account, for he had been a nuisance throughout our journey.

I had certainly never counted on the courage of our interpreter, nor on his loyalty or devotion; his astuteness was mainly the feature for which I gave him credit. I had reckoned on his cupidity, and partly on his dependence on ourselves. His cowardliness, however, proved stronger than his cupidity.

He was to have received a large sum of money on our arrival at Zimmé, and I was unable at first to intimate to him that, if he abandoned us in this cruel position, forcing us to proceed alone, he should be left by me without a halfpenny.

I had one resource yet left, to find a Burman who spoke Laotian, or a Chinaman who spoke Burmese. In this way I, who spoke Burmese only, should have been able to hold communication with the Laos people, and we might have managed somehow.

I pressed the interpreter to secure such a man, if he was determined to break his contract and forsake us. From his manner, however, I could see that he cared little whether such a man could be found or not, and that he was determined, if possible, to ensure the failure of our frontier progress.

I said nothing to him of the punishment which I could and would inflict on him hereafter, for I had yet to see the mandarin, and I feared that he might misinterpret what I had to say. Our distressing position

was further increased when I found that the interpreter had informed the mandarin that it was my intention to go, and that he had arranged with him that I should proceed, by I-bang, whereas I had not authorised him to say how or when I would proceed on my journey.

I had fears that this route, which I knew was not the shortest one, was not only out of the way but had been chosen for special reasons. It had been strongly recommended by the interpreter during the day, and therefore was all the more distrusted by me. My fears were realised, as will be seen hereafter.

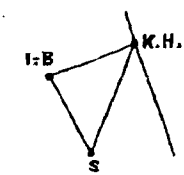
The mandarin had treated us with marked rudeness, and even went so far as not to return a card. When I asked for an interview early next morning for any hour of the day which might be convenient, he kept me waiting three or four hours after the time first named by him. My interview with him, after his want of courtesy, was an unpleasant one, for he but thinly hid, under his bland manner, a sarcastic smile which was peculiarly irritating under the circumstances.

However, firmness, calmness and courtesy were the only weapons I could employ; so I apologised to him most profusely for the trouble given him, and for some mistake which had been supposedly made by my interpreter; and lastly explained that I was unable to say when I could go, as my interpreter had refused to proceed with me, and I could not leave unless I had some one to interpret in Chinese or Shan.

The interpreter then began to explain his story, and from the mention of Canton, Pe-sê, and his demeanour,

I could guess the version given of his behaviour, and no doubt he was laying stress upon the bad way in which I had treated him, in expecting him to proceed beyond Ssŭ-mao. This I cut short, and firmly insisted upon his saying in a few words that he would not go with me, and therefore I could not proceed. I then, by means of a piece of paper and pencil, explained by gestures to the mandarin,—who no doubt already knew the circumstances well enough,—how the man was to be paid in Rangoon, but as he would not accompany me I was unable to decide where I would go.

He recommended the I-bang road as being much the best way to the Mékong, and assured me it was a nine days' stage to that river by this route, while I knew that it was considerably more. On my asking him, as politely as I could, for an itinerary —for I knew this statement to be an untruth, and feared the distance was a great deal more—he at first said he did *not* know the stages exactly; but on my pressing him, he produced an itinerary, which showed it to be six days to I-bang, and thence three days to Mékong.



This however, on my saying that my information led me to believe I-bang to be farther from the Mékong, was later corrected to six. Thus they were about to send us on a journey of twelve days, while the usual caravan road was only four,—six at most. It was evident that the mandarin was purposely misleading me, and so I boldly declared that if I went to the Mékong I would go by the main route, the names of which I gave him. I

append, at the bottom of the page, the itineraries learned from various sources.*

He declared this road to be in a bad state. Kiang-hung, he said, was no longer tributary to China, and had thrown off the yoke of Burmah, on which it had been dependent, and he could only ensure my safety for two stages of the journey. What might happen after that he could not say.

I grasped the situation,—having during the past night for many an hour thought over this interview,—and saw that I could expect no assistance from the mandarin, and that his desire to send me by I-bang probably was to give him time to communicate with Kiang-hung and create difficulties there. I saw it was useless to accept an entry into that State without an interpreter, servants and Burman passports. These latter I had not applied for before starting, believing that if the Mandalay Court knew of my intention to travel through the Shan States—which I then believed to be tributary to Upper Burmah—it would give them time to advise their political agents or ministers, attached to each of the kingdoms or Tsobuaships, how to act.

* Stages to Kiang-hung from Ssŭ-mao :—Malopin, 70 li; Pu-wen-chun, 60 li; Kwanpin, 60 li; Kwanpu, 60 li; Siao-mung-yang, 80 li; Chiu-lun-chiang (K. Hung), 50 li.

Stages to the Mékong *viâ* I-bang from Ssŭ-mao :—Hwang-sao-pa, 60 li; Kautsiu-fang, 60 li; Moung-wang, 70 li; Pu-yuen, 60 li; cross Pali river, Pu-kiang, 40 li; I-bang, 70 li; Kak-tung, 60 li; Nieu-kwen-tan, 40 li; cross river to Pani, 70 li; Man-po, 60 li; Siao-mung-yang, 40 li; Chiu-lun-chiang or Mékong, 50 li.

This latter is by a roundabout road which runs through one of the tea-districts.

The instructions would of course have been simply to turn me back, if possible. By appearing suddenly however from China, I had counted on the respect for, or indifference regarding, Englishmen, which the native Shan sovereigns might probably feel, their awe of men who had crossed the Middle Kingdom, and the timidity of the mandarins, if met firmly;—finally and best of all a dogged intention to proceed and not turn back.

All my plans had failed, however, fallen like a pack of cards, when I did not expect it, owing to the defection of the interpreter. It would have been running a great risk at any time to attempt a passage without a proper interpreter, through whom the Tsobuas, or reigning chiefs, —now independent of Burmah,—could be approached.

To start without such an interpreter, with no followers, with the certainty of being unable to secure transport, in the hottest season and with the rains near, and in the most unhealthy time of the year, would have been to court certain failure.

Moreover every day was precious, and our funds were only just sufficient to carry us to Zimmé. I could not afford, therefore, to risk the loss of a fortnight's time, and the consequent expense, which would leave me without funds, to be overtaken by the rains, with Charles Wahab seriously ill, in one of the most mountainous and difficult countries in the world.

I therefore made up my mind at once, smiled or attempted to smile—for these days were amongst the most bitterly disappointing of my life—and told the mandarin that, as the interpreter would not come, and as

I could find no one of any sort to take his place, I was unable to proceed and must turn back.

I shall not attempt to describe my feelings when he smiled and said the heat on the Mékong was certainly great, and the country most unhealthy and impossible to travel in during the closely approaching rains. I could do nothing but shrug my shoulders and say,—with as light an air as was possible,—that it could not be helped. I could not go on, and so must return.

In making my determination to abandon the southern part of my journey, I had considered all alternatives, and there was only one plan open to me—to strike north to Tali-fu, and thence make my way to Burmah by the route to Bhamo. There remained most interesting ground, however, in the west which had never been visited. The whole of the south we had traversed, so I made up my mind to proceed by the unknown route to Tali, *viâ* Ching-tung or King-tong, a place some twelve days' march from Ssŭ-mao.

Our position was disagreeable enough, apart from the keen disappointment we had met with in having to abandon the completion of our projected route, when within twenty-five days' journey from Zimmé, where supplies were waiting me, and my friends, the American missionaries, were ready to welcome us.

From that place, where I had been in 1879 whilst attached to a mission sent by the Government of India to Siam, we could have made our way to Bangkok,—by floating down the river Ménam in canoes,—or a march of some sixteen days would have taken us to Maulmain.

Instead of this, we now found ourselves on the South Yünnan frontier, with a terribly scanty purse, hardly sufficient for a twenty-five days' journey, and the distance to Bhamo some forty-six days' hard marching, with the rains near at hand. This, with an interpreter who had refused to proceed further with us, who had become insolent, and our servants disorganised by the seeming victory this man had gained over us, rendered our case harassing in the extreme.

The man's manner changed, however, when I interviewed him, and explained what I considered his conduct had been, telling him that it was now my intention to march straight to Tali, and thence to cross into Burmah.

In reply to his question whether I would take him or pay him off and pay his expenses back from Ssŭ-mao, I drily informed him that when he performed his contract, and escorted us to Rangoon, *viâ* Laos-land, he should have all that had been bargained for, but that now I no longer required his services, as I could make my way to Tali and Bhamo myself.

I intimated to him that I not only had the cruel nature to place him in such a position, but that I would do more. If he misbehaved farther I told him that I would get rid of him no matter at what cost, and asked him how he relished the idea of forty days' march back across Yünnan alone, and with none of the escorts or mandarinic attentions which we had hitherto been accustomed to.

In one word, I showed him plainly that as he was without pity for us, I could be without pity for him. It is the only way to master such cowardly natures.

I said that he might accompany our party for protection, when he should receive food, and be sent back to Canton on our arrival at Rangoon, but that he might please himself, go or stay; and I clearly let him see that I could do without him.

I then explained to him the position in which he had placed himself, as well as us, and I think his frame of mind was not then, nor for some time afterwards, a particularly happy one. From this time forward my followers awoke to the fact that they were completely in my hands; and I saw from their manner that they judged as I did that, in case of any difference between us, the mandarins would side with us. Besides, I held the sinews of war in the money-box—the small amount of which I never let them know—and they could do nothing without me, while I showed perfect indifference as to whether they accompanied me or not.

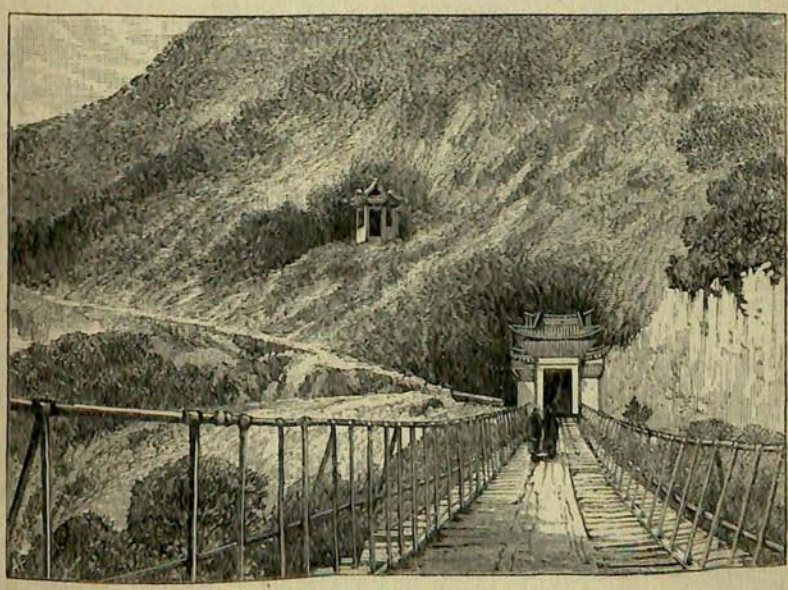
The interpreter begged to be allowed to come. I gave him permission, although I knew well, and told him so, that he would again behave as he had already done. Once near the Burman frontier, on the highway from Tali, I hoped to be able to engage a guide and make our way across, if we had to carry our own things. The servants began to see that I was no longer quite so dependent on them or on the interpreter.

Having settled upon our alteration of route, I lost no time, but hired horses, and arranged to go direct to Tali, a stage of over twenty days' marching. The mandarin pressed us hard to go by Yünnan-fu, but I refused flatly. The officials used here, as later at Puerh, all sorts of arguments to induce me to give up my

project of marching up Western Yünnan, but I was determined to go that way or not to move at all.

The interpreter now said he wanted to leave, but was fairly astounded when I told him that, if he left, it would be without a single copper coin from me, and I intimated to him that if he thought right, he had better interview the mandarin. The cowardly rascal's manner changed, and he whimperingly asked me whether we had the heart to abandon him in such a position.

From here we had to retrace our steps to Mo-hê for three days, and then strike north to Ching-tung, following the valley of the Papien river, so that we did not anticipate such hard marching as we had lately gone through, as there would not be so many ascents and descents.



END VIEW, BRIDGE OVER PAPIEN RIVER.

CHAPTER IX.

Similarity to Shan country — Absence of poppy cultivation — The tea-districts of I-bang and I-wu—Coal, gold, silver, iron and copper mines — Caravans of tea and cotton — Decrease of Ssŭ-mao in consequence of the rebellion—Its natural importance and future prospects, if the Shan country is developed by a railway—The track of the plague—Trade of Ssŭ-mao—Lawas—The Papien and Nam-hou possibly the same river — Causeways in ruin — Civility of the people—Mussulman — Chinese — Resuming our journey — Keen disappointment — Remarks on the French expedition — Doubts of the French as to the possibility of a railway—An easy task for English engineers—Eating our hearts—A welcome at Nakoly—A pleasant evening stroll.

THE hills between this and the Mékong, near Kiang-hung, are reported not to be of any great height, but Garnier's work anticipates anything one could have to say on the subject. The aboriginal people in the neighbourhood of Ssŭ-mao and the town itself bear, in a marked degree, a more Laotian cast of features than the people we have hitherto seen. Indeed, with the exception of the costumes, one might often fancy oneself in parts of the Shan country. The houses in both hamlets and villages are thatch-roofed, with wattle and daub walls.

No poppy was seen by us after we left the hills on the northern side of Yüan-chiang. We should have much liked to pay a visit to I-bang and I-wu (the latter the Y-hou of Garnier), the great tea-districts which

supply Ssŭ-mao with the so-called Puerh tea. These places lie respectively six and nine days' march to the south-east of Ssŭ-mao, in the Laos or Shan country subject to the Tsaubwa or Chief of Kiang-hung.

The track to the tea country (the "Cha-shan" of the caravan people) is described as being, though not good, by no means difficult. The area under tea-cultivation must be very considerable, from what we heard, but a lengthened visit would be necessary to verify these accounts.

It may have been noticed by the reader that we have said little regarding the mines of Yünnan. The fact is that we deemed it prudent to make no inquiries from the officials and few from the people regarding this important subject.

It is my firm conviction that any traveller who is not an expert, who is not prepared to devote a long time to visiting these mines personally, and who cannot expend a long period in patient inquiry and study, had better leave the subject alone. We met, however, as noted later on, coal, iron, copper and silver in transit, and gold at Tali being rolled into leaf for the Burman market. All we were able to elicit was that a number of the mines shown on Garnier's map are now closed, while others, as at present worked, are not as remunerative as they should be.

I was more than once asked by officials whether I took no interest in the question of mines, and my invariable reply was that it did not interest me, and that the people, their costumes and habits were my study. One official referred to the French exploration, and

remarked how much attention they gave to finding out all about the mines. I always changed the subject. Numerous caravans were met by us while at Ssŭ-mao passing through the town, with tea and cotton from the Shan country.

We visited the numerous temples in the town, but saw nothing remarkable in them. Not one of them had any priest. Indeed, we had not seen one in our whole journey through Yünnan. This is a curious fact and worthy of notice.

We made, during one stroll, a visit to a temple overlooking the main street of the town, on the rampart wall. School was being held there, and the old Dominie was very polite and kind, and wanted to give us chairs. The boys trotted down the stairs to have a last look at us, much as those at home would have done.

From the wall we got a good view all round, overlooking the town. Only a small portion of the area enclosed by the wall is now built over. According to the accounts given us, it was, at the time of the rebellion, a place of wealth and importance. This is the "Golden Esmok," dependent at present on agriculture and the Shan tea and cotton which pass through it, and on its position as the last border Chinese administration and military point, for whatever importance it now possesses. If the Shan countries are opened out by a railway, the future of this town will one day be very different,—even at present it is an important centre of trade.

We had now followed from Kai-hua the route pur-

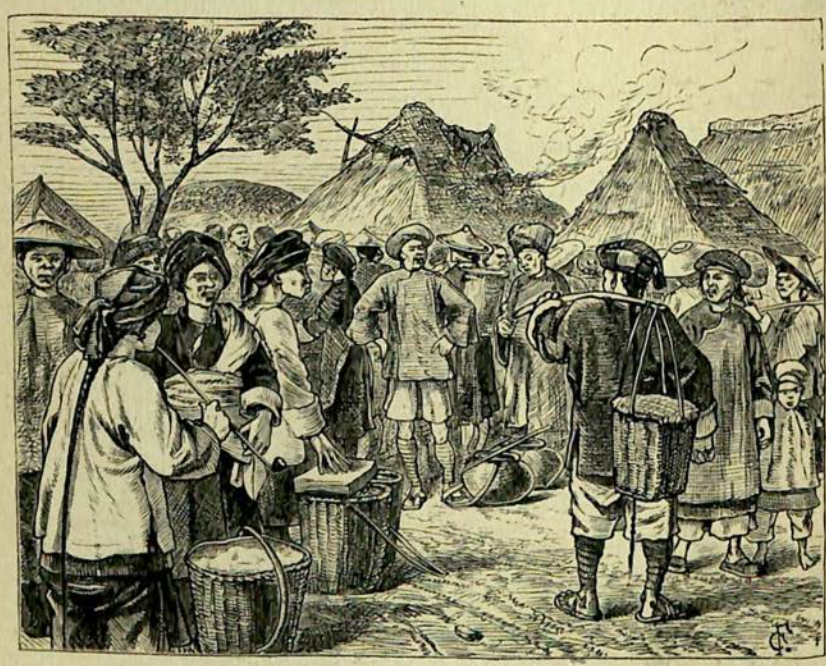
sued during the Mussulman rebellion by that terrible devastator—only second, if second, to war—the plague. It seems to have taken the trade highway as far as Lin-an or Men-tzu. From Men-tzu its advent in Kai-hua by such an explanation cannot be accounted for, and its progress, from all accounts, was most erratic. Not only is it said to have missed places on its route, but to have moved its *locale* from the valleys to the mountains in the most capricious manner. May and June seem to have been the worst months, but it appeared, at times, also later in the summer. Ever since the end of the war it has again shown itself in different places from time to time.

There is a considerable trade done at Ssŭ-mao in iron from Ching-tung, (a t'ing city) on our route to Tali; in silk coming from the north, chiefly from Ssŭ-chuan; in piece-goods, tobacco, matches and odds and ends mainly from Canton *viâ* Pe-sê, and a little from Tonquin, *viâ* Man-hao; in copper from Yünnan-fu, and lac from the Shan country. But its main support is the Shan tea and cotton. Coal we saw in use and being transported through the south in many parts, but not here.

Lawas and a number of other tribes are found on the other side of the Mékong, some four days west of Ssŭ-mao, but we saw nothing of these people, whom I should have recognised, having made their acquaintance in 1879 in the Siamese Shan country of Zimmé.

From the information which I acquired in Ssŭ-mao I believe it to be not impossible that the Namhou,

which is unknown by that or any other name in the south of Yünnan, may be the lower portion of the Papien river, and that it may flow into the Mékong at Luang-prabang. This surmise will be a most interesting, but by no means easy, task for some future geographical traveller to determine.



MARKET SCENE, S. W. YÜNNAN.

What chiefly points to Ssŭ-mao having been once, and not long since, of much greater importance than it now is, is the very fine stone bridges and causeways which are fast falling into utter ruin. Indeed, these magnificent causeways—for they were magnificent, considering the country where they were erected—are in places now hardly to be traced in the present roadways.

Only where they have defied time and weather and the destructive hands of man, do they remain as monuments of what the Chinese Government was capable of in the past. Most unpleasant monuments they are to have to travel on, as I have more than once suggested!

The people of Ssŭ-mao seem superior in looks and manners to those of many of the towns we have gone through, and we received only kindly treatment at their hands, tempered by a little pardonable curiosity.

We noticed here, as we had done lately, many men bearing the Mussulman physique and features. They formed a striking contrast to the tame, sleek, and miserably abject Chinese people surrounding them. They usually wore a large black or dark-blue turban, but it required no peculiarity of costume to distinguish them from the Chinese. They had the wiry, strong physique, the fiery eye, the straight nose, and the proud and defiant air, which is never seen in the Chinaman.

It is a real pleasure to get away from the cities, and to meet some of the simple, sturdy, aboriginal tribes, or even these Mussulmans, amongst a people who are so supple, sleek and treacherous.

Having arranged everything for our march, and somewhat lightened our by no means heavy baggage, we set out on the 2nd of May by the same road by which we entered Ssŭ-mao, with what a heart-ache may be partly imagined by the reader, but can never be realised except by a traveller!

As I stood on the hill-top overlooking Ssŭ-mao, and looked on the hills to the south of the plain, the very

hills which we should have been scaling on our way home through Laos land, what bitter disappointment overwhelmed me!

Dame Fortune had been so kind to us hitherto, and suddenly had given us such a rude buffet. It was all the more galling, because we were not the first Englishmen who had failed in crossing this very border-land, while our neighbours the French, under the admirable leadership of Captain Doudart de Lagrée with his splendid staff, had been in 1868 so successful.

The French congratulated themselves, as well they might do, on their success where English explorers, who ought to be in the foreground in Indo-China, had so constantly failed. We were to add one more failure to the list, and add a fresh laurel to the success of the French. They had, it is true, unlimited resources and an armed escort, as well as the direct backing of their own Government; and I stood with my funds nearly exhausted, with my only companion grievously sick, my interpreter and servants sulky and insubordinate. Nevertheless I could not help being oppressed with a feeling of keen disappointment, born partly of no unworthy emulation, which was not incompatible with an honest admiration of the work done by the French party, who had been more successful than ourselves.

After traversing so much of China to its south-west border, within twenty-five stages of Zimmé, where our journey would as exploration have ended, I may be allowed to express my admiration at the wonderful journey performed by the French expedition.

Traversing the whole length of Indo-China from Saïgon to the Yang-tze river they fought their way, for two weary years, through the pestilential rainy season of the Laos countries, and through Yünnan, when it was in the turmoil of civil war. Their pluck, their perseverance and the tact of their leader especially, are beyond all praise, and it will be a matter of pride and pleasure to me if our failure may give their great work, which has received but too little recognition from the world at large, some small additional credit. Tearing myself from such thoughts I took one last look at Ssŭ-mao, vowing that one day the mandarin of that town should hear of an Englishman crossing the Shan country into his prefecture.

The French, on looking westward at Ssŭ-mao, and seeing the mighty ranges lying between that place and Burmah, obtained some consolation for their disappointment on finding the utter impracticability of the Cambodia river in the thought that, however persevering and daring the English might be, no sane engineer would conceive the project of uniting Burmah with South-West Yünnan by a railway.

I have little doubt not only that this can be but actually will be done, not by charging at the mountain-barriers, but by turning their flank and crossing the single range which separates British Burmah, in its province of Tenasserim, from the Shan country of Zimmé. By a railway proceeding along this, my proposed route, both Rangoon and Maulmain can, on the one hand, be connected with Bangkok, the capital

of Siam, and on the other, by proceeding through the Siamese and Independent Shan country, with Kiang-hung, and thus tap the south-west trade of Yünnan.

We recommenced our wearisome march with aching hearts, but with an understanding between C. W. and myself that no more regrets were to be uttered, and that the Ssŭ-mao incident was to be "wiped out."

We lodged for the night at Nakoly, in the same peasant's house where we had been before, feeling thankful that the "stable inn," which was being built, was not yet open. We had our old room which, though by no means perfect, seemed like an old friend, and we were glad to receive the kindly welcome accorded by the old lady, the owner of the house.

The two children sat playing at our door-entrance, while the good lady hobbled in and out on her tiny, crushed feet. She was the first Chinawoman who had been indiscreet enough to trust herself within the precincts of our private room. It was certainly a most unladylike thing to do in these regions, where your hostess or landlady flies to her own sanctum at the approach of the western barbarian. The good soul, however, was unattractive enough to have trusted herself anywhere! When we parted, I gave the children small gifts, which pleased them much.

The village lies nestling most picturesquely on the side of a rushing hill-stream, winding about in a most annoying manner for the foot-traveller through lofty hills of great beauty. It was a charming moonlight night, and the scene was lovely; while the atmo-

sphere, after the great heat we had been having, was delightful.

After dinner we took a stroll. Down by the stream-side could be seen the camp-fire of some large caravan, with the men seated at supper; while here and there on the hillside a fire for some petty clearing was working its cruelly destructive will on the timber.

PO WO-NI OR WINNI.
(TALAN DISTRICT, S. YÜNNAN).

LAO PUTTU.
(TALAN DISTRICT, S. YÜNNAN.)

CHAPTER X.

Thibetan muleteers — Hearing of Cooper—Lying comes easy—Tying animals' tails up—Articles from the Shan country—Women laden like beasts—Wearing the breeches—Cessation of polite attentions from the mandarins—Conversation with officials at Puerh—Our letter to Yünnan-fu—Delicious tea—A filthy inn—Artificial manners —A shabby escort—Reason for its being insisted upon—Illness of Charles Wahab—A mandoline at last.

On our way to Puerh next day, we met a large caravan of some three hundred mules. The muleteers at once arrested my attention. They were darker and hardier looking than any we had seen previously. I was not surprised when I heard that they came from the north.

After interrogating some half-dozen, I succeeded in finding one of the leaders who could speak Chinese. He was a fearless, determined-looking man. They came from near Bathang and Lithang, in the west of Ssŭ-chuan, from a place called Sanjin, in Seezan or Si-tsang (Thibet). Sanjin, he said, on my asking him whether it was near the Mien or Burmah country, was close to Ponseera. I know of no Ponseera in the neighbourhood of Bathang.

In the Seezan country he had some nine years ago met an Englishman, who he said was like me. Of this he was positive. Indeed he said he stopped because he knew me to be an Englishman. He was very talk-

ative, and told me he was going to I-bang for the cheapest class of Puerh tea to take to Bathang. On parting, he wished me a pleasant journey.

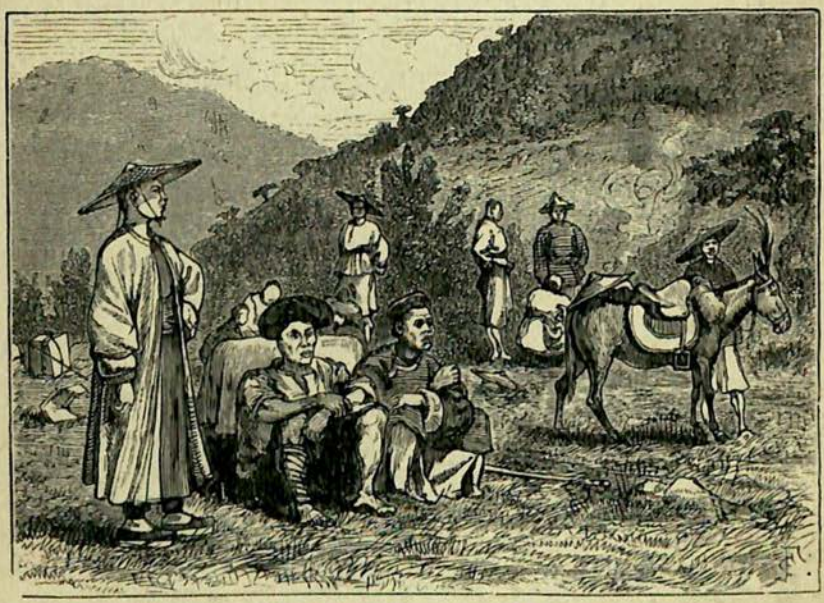
These men were all dressed in a long white woollen garment, reaching from neck to knee, looking something like an Afghan *choga* or dressing-gown. It had loose sleeves, and was gathered in at the waist. Some had their dresses turned down from the shoulder and rolled round the waist. Many of them wore a red woollen vest, with white and blue stripes of native manufacture, and dirty white woollen Wellington boots, with leather soles, tied at the knee.

Several hundreds come to Tali every year. They were called Kutsung by the people with us, but, as we met people of this tribe a few days later near the Papien river, I thought at the time that this was merely the usual Chinese manner of giving information. Later, however, I learned that Kutsung means Thibetan.

Travellers in these parts cannot be too careful in accepting information of the most ordinary kind without testing it by every means in their power. I have constantly been given by numerous people the wrong name for villages, streams and, more often still, for the tribes. The fact became more and more apparent that they know little, and that lying comes most easy to them. It saves them a world of trouble to call every aboriginal tribe Lo-lo or I-jen, or by the first name that occurs to them. The officials even know nearly as little as the lower classes regarding these people and care less. The aborigines are all rude, uneducated, uncivilised

savages to them, and not worthy of notice of any sort. They would as soon think of studying the animal kingdom, and of that they know nothing.

In the fields the people were busy ploughing with buffaloes and transplanting rice. The men on the harrows looked, in their undulating motions, like so many floating monsters. The poor animals all had



OUR MIDDAY HALT, WEST YUNNAN.

their tails tied up to their necks, to prevent the dirt-begrimed driver from being flicked with mud! A needless precaution, so far as cleanliness went. But doubtless it was not on this score, but because it is annoying to have mud flicked in your face, that these poor animals were so cruelly treated.

Many of the muleteers returning from Laos bring

back with them Shan *dhas* or knives, gongs and betel-boxes—the latter in *repoussée*, well known as Burmese silver-work, which has lately come into vogue at home. The gongs were all small, and are used by the muleteers to beat as they go along. They have a pleasant sound, the *timbre* being excellent, very different from the vile things manufactured by the Chinese.

Gold we had never once seen anywhere in the shape of ornaments since entering Yünnan, although it is not uncommon in the neighbouring southern Chinese provinces. Silver alone is profusely used in Yünnan, but the ornaments are of the simplest and rudest designs and construction.

It is very hard to gain information where its only sources are innkeepers, muleteers and traders. The aboriginal people in the Ssŭ-mao district offer few points of difference from those met at Puerh and Talan. Towards the Mékong, beyond the Chinese frontier,—which lies two days' south of Ssŭ-mao,—a number of tribes exist of whom little is known. A visit to this region of the Mékong would clear up a great deal of mystery.

We noticed some savage women toiling along under loads of firewood, which were more fitted for beasts of burden. They were dressed in short dark dresses, cut open in front and displaying a more than liberal amount of bosom and waist, and had very short trousers resembling short bathing-drawers, which gave full play to a vigorous pair of legs. They had no head-dress, and carried their loads by thongs over their foreheads.

Others we noticed had black turbans and their hair braided behind in two tresses, gathered up or looped on either side. Some wore small black peaked caps set on the back of the head, much like the Mouzi Poula, our acquaintances of Kai-hua district. Many of these savages wear a number of silver ornaments, especially necklaces.

If more attention has been given to the attire of the fair sex in Yünnan, and throughout my narration, it is because their costumes were more varied than those of

SKETCH IN THE PAPIEN VALLEY, S. YÜNNAN.

PO-WONI OR WINNI, S. W. YÜNNAN.

the men, and not solely because I naturally was inclined to admire the last and fairest of Nature's works.

We had no sooner arrived at Puerh than we noticed a decided difference in our treatment by the local mandarins. No police were sent to keep guard over our valuable lives, and the escort which we had from Ssŭ-mao disappeared suddenly without one word to us. A message which might be termed rude was sent by the Prefect, demanding our passports and also asking

by which road we intended to proceed. I took the bull by the horns, and sent a polite message to the Prefect, asking him at what hour he could see me, and saying that I would do myself the honour of calling on him with the passports. In reply he stated that he would see me immediately, and I called at once.

I found him very gushing, which I did not altogether like, for I believed in what a French gentleman of experience had told me of Chinese officials, "Quand les mandarins sont très polis, gardez-vous!" The Prefect told us he had to report our passage through Puerh to the Viceroy of Yünnan, and he apologised profusely, saying that he was obliged to see our passports on our arrival. The General then dropped in, as if by chance, and soon afterwards the magistrate.

The usual absurd and affected forms of Chinese politeness were gone through—that is to say it took some minutes for any of us to be seated, each meanwhile begging the other to seat himself first. I was not going to be beaten on this ground, and overwhelmed them with protestations that I could not seat myself—quite à la Chinoise!

The conversation turned naturally upon our want of success in proceeding beyond Ssŭ-mao. As the interpreter, who was the cause of our failure, was there conducting the conversation, I did not rake up what could not now be remedied, and so simply said we found there were difficulties in the way, and that the heat was too great in the neighbourhood of the Mékong for us to venture at that season.

The Prefect smiled, and his remark that there could not be much danger in proceeding through Kiang-hung would have been irritating coming from any western, but, coming from a Chinaman and a Prefect, it only evoked a smile on my countenance.

A long conversation of a couple of hours ensued, during which they professed themselves much interested in the telegraph, telephone, our medicines and surgery, and asked many questions. The General asked me for the usual anti-opium specific, and I told him I knew of none. I could not learn anything of the Anamese medicine called "Hoang-nau," of which I had received a specimen from Sir Harry Parkes. They asked whether the plague of Yünnan could be cured by European doctors, as the Lin-an Prefect had done.

As I could no longer trust my interpreter—indeed felt certain he would play us the same trick again—I was compelled to try to get a new man to attempt the Bhamo route, and appealed to Yünnan-fu, to both the French and English missionaries, for a small loan of money and an interpreter, should they be in a position to assist us.

Our French letter would have made my old French tutor, not to speak of Madame de Sévigné, make grimaces, but I trust it proved intelligible. Thirteen years' residence in eastern countries does not improve one's knowledge of European languages. We hoped the man might be sent to meet us at Tali, and we could then cross, if my companion was better, with a couple of horses apiece and no baggage. The latter we should

either abandon or reduce to our journals, surveys, instruments and a change of clothes.

On the 4th of May we made our midday meal at a restaurant, charmingly clean for a Chinese establishment being new, on the hillside above Puerh, and enjoyed

the tea, a most delicious brew in cups, and glutinous rice with coarse sugar, the jagheree of India. Our breakfast cost, for both, fifty cash, and we were allowed the run of the sugar bowl.

After our luncheon we toiled on over the summit and

reached the small town of Mo-hê. On the way I was stopped, as I had been before, by some wretchedly-clad, yellow, fever-stricken wretches who were begging for medicine. ' The town, like the villages which we passed on the Papien river, is a stronghold of fever, but not so bad as in the latter.

The open and tumble-down building in which we lodged at Mo-hê seemed by comparison to be delightful, after the one we had lodged in at Puerh. At any rate we had fresh air, hardly any smells and not many vermin. The inn at Puerh (which is said to be the best in the place) we can confidently recommend to any future traveller anxious to experience a true specimen of the Chinese hostelry. We were lodged in what the landlord called the best suite of rooms.

The suite consisted of one sitting-room, about ten feet square, encumbered with furniture whose filth is indescribable. On one side of our room was the dunghill, on the other the cooking-range—which of the two was the less objectionable we could not decide. Porters, pigs and ponies, mules and caravan men, constantly passed through our sitting-room while one bedroom —a vile hole on one side—was uninhabitable on account of the stench. Its condition otherwise matched the smell.

At Puerh I was struck by what is soon forced on the notice of the traveller, who has intercourse with the officials, namely the artificial mannerism of both civil and military. It is hard to say which is less pleasing, but perhaps the military is less objectionable.

The civilian affects a politeness which would have won the heart of Chesterfield, but too often covers a shallow, suspicious, insincere nature by a veneer of the suavist courtesy. His military confrère parades the bluff, hearty, brusque ways of the soldier and pretends to disdain fine manners. Both styles are assumed, and are far from genuine courtesy or frankness in either case.

Our escort had now been reduced to three soldiers, dressed in uniforms remarkable for their shabbiness. This is worth noting, in comparison with the state in which we were previously received. It was evidently intended that the people of Puerh should see that we were in disgrace. Why we were given an escort at all I cannot imagine, unless the Viceroy's letter was responsible for it.

C. W. had since Ssŭ-mao to take to the chair entirely, and seemed to be getting no better. He had then been eight successive days thus hors de combat, besides the many days he had to be carried before reaching that place. This was a most unfortunate thing, and the worst of it was there was every prospect that he would most likely not be able to leave the sedan-chair till we reached Tali at the earliest, where he might get better. Our hard marches with hardly any halting, but especially, I fear, his habit of drinking unboiled water had told terribly on him.

Luckily, though far from well at times, I had been able to keep on my legs. Several times I had a hard struggle, but was determined not "to cave in" unless

I was thoroughly invalided. If I had given in, the men would all have collapsed. The disappointment at Ssŭ-mao had made me feel quite ill, but my spirits rose with each day's march Tali-wards.

On the road we passed a man playing a mandoline, the first we had seen in use, after so long a journey through Yünnan, where they are supposed to be so common.

CHÉTI-JEN (TALAN DISTRICT, S. YÜNNAN).

CHAPTER XI.

Up-and-down marching—The Papien river—Cultivation—Han-jen or Chinese settlers—Geniality of the people — Cottage hospitality—Various tribes — Beauty of the scenery — Hydraulic rice-pounder — Working in the fields—Comparison between natural and artificial beauties—One meal more on holidays—A timid beauty—Not daring a rescue—Effects of war and pestilence—Frank hospitality—Heavy rain—Plundering soldiers—Might should prove right—The costume of the Oni — Their marriages — Lo-lo writing — Rice-spirit — Four-bottle men—A fatal quarrel—Poisonous water—Hsin-fu—Lodging in a joss-house—An evening chat—Kwan-yü—En-lo, a prosperous village—A repair at last.

FOR the next three days our march took us through valley after valley continuously. The programme was much the same each day—first to ascend a valley, then cross its summit and lastly descend a valley; then recommence the process. On the third day we reached the Papien river, which from Garnier's map and our survey we expected to have sighted sooner. The course of the river, in this part of its course, is evidently wrongly shown in existing maps.

Many of the valleys which we had passed, though of no great size, were highly cultivated especially in terraces, from the valley stream-bed up the lower slopes of the hillsides. Curious to say, nearly all the cultivation was on the western sides of the valleys.

The people in these parts are mostly Han-jen (Chinese) who pride themselves on not being I-jen—the

generic name in the south for the Lo-los, and seemingly all the other aboriginal tribes. The people in the west speak Mandarin better than the people of the south. They claim it for their original language, and assert that they have never had any other. They are, I believe, probably the offspring of the soldiery of Wu-san-kuei's army and some of the aboriginal women.

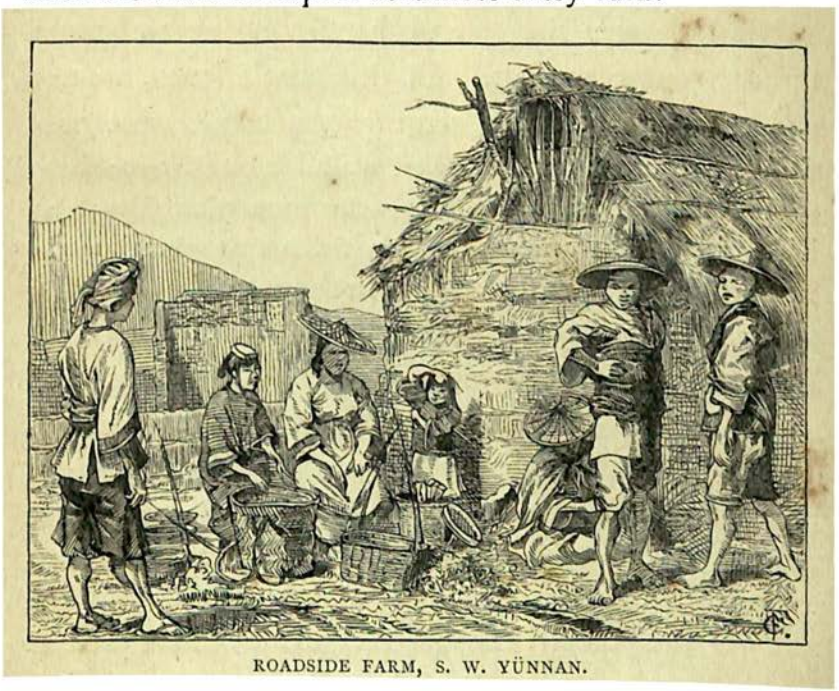
We found these people, and the aboriginal tribes in even a greater degree, very pleasant in their ways, kind and hospitable, and, if we regretted at all the exchange of the highway which we had quitted for our present small track, the geniality and simple kindness of the people made full atonement. We escaped what had made the towns in the south, with their crowds and inns and mandarins, so disagreeable, and had instead lodgment in some cottage, whose owners we often found as hospitable and genial in their ways as old and tried friends could be expected to be.

PUTTU (S. W. YÜNNAN.)

There are in this neighbourhood some Lo-lo, Katu or Ony (sometimes pronounced Homy) and Pai, besides a few Kutsung and Puttu. Of the latter tribes there are more in the neighbourhood of Ching-tung, a town lying on our road to Tali. We could not learn whence these Kutsung came.

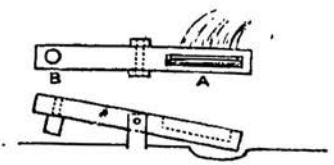
Many of the valleys are mere gorges through which a hill-stream, swollen by a couple of hours' rain, tears its way over a boulder and shingle bed. The scenery,

though not so grand or beautiful as we had witnessed, possessed beauties of its own. The stream, gorges, side valleys, dells and nooks were constantly changing, and offered some new aspect at almost every turn.



ROADSIDE FARM, S. W. YÜNNAN.

A curious contrivance—a rice-pounder driven by water—was witnessed by us here for the first time. Several of them, very rude contrivances, were found near every village after this. They are constructed of a log of wood, some 10 feet in length and 1 foot broad, with a striker at one end. The whole works on a pivot in the centre.



The water is led from one of the numerous streams,

so as to fall over the end. When full the lever falls at A, the water escapes and a stroke is given at B. Of course the effect of the blow is greatly lessened by the water, which begins to fill again as the lever rises.

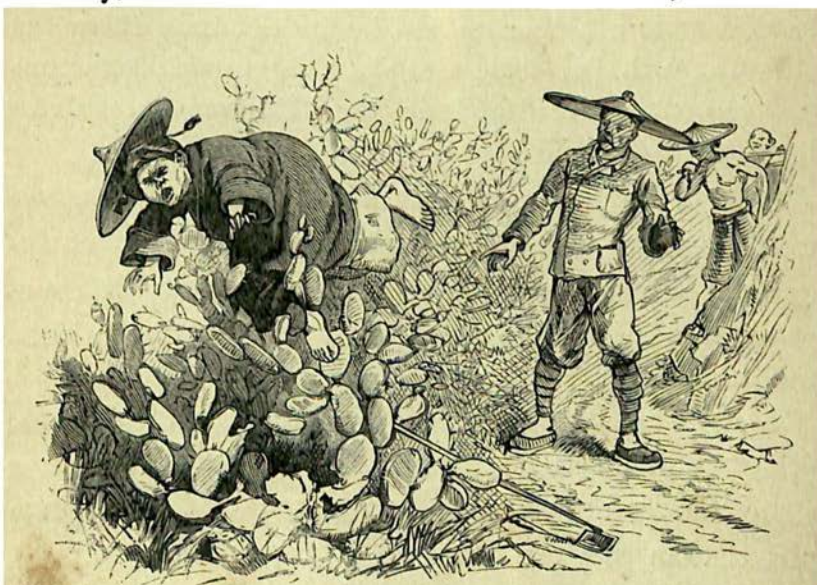
Nearly every village and hamlet which we passed through was tenantless. All the people, men, women and children (excepting some of the babies who, poor things, are often left swaddled up all alone), were away in the fields busily at work;—the men ploughing and harrowing, the women in other fields transplanting the rice, which is ready for reaping in August.

Most picturesque groups they made, especially the Lo-lo women in their white or dark-blue turbans, dark and light-blue dresses and trousers tucked up close to the thigh. The variety of colours in their dresses and their glazed yellow bamboo sun-hats made the scene quite gay, while their symmetry and dexterity in working extorted our admiration. Against the velvet-like green of the young rice-fields they made quite a picture. Good-nature was written on their frank, pleasant, round, dimpled faces.

We found them always ready to laugh and to exchange a word with the passer-by, or show openly their curiosity and surprise at the passing foreigner. Their active, well-built figures, comely limbs and frank manners, form a most striking and pleasing contrast to the sickly tied-up Chinawomen, to whom Nature has been so unkind in the matter of graceful beauty, while Chinese society forbids them to be anything but mock-modest to a degree which repels the European.

The only custom of theirs that I could hear of from an elder of the Lo-los—at a hamlet where we halted for our midday meal—was that they have three meals a day during the rice harvest, instead of the usual two. Fancy an extra meal the only thing in the shape of a fête in the year!

The Lo-lo ladies are not always wanting in timidity, for one day, as I marched ahead of our column, I turned



A DAMSEL IN DISTRESS.

a bend sharply and came upon some half-dozen in a field, and one in the road facing me within a few yards. Frightened by my sudden apparition she turned round, seeking some means of escape. Behind her was the road useless for flight, for there I could overtake her; on one side was a steep wall of rock and on the other a cactus fence, enclosing the field. In the most plucky

way she tried to execute a scramble over the hedge, but the Lo-lo lady-vestments are not made for such work, and the poor little woman stuck fast when halfway over. She was pretty, and I should have liked to rescue her from her unpleasant position, but it would have been against all precedent in this hateful country. I had to smother my chivalrous feelings and pass on. So much is one the child of custom. As I rounded the road, I stole a glance to see how she fared; there she still was with her little feet dangling in this ludicrous position, while her friends in the field were in peals of laughter!

Several times in walking ahead, while alone, I encountered travellers, who often showed most amusing astonishment at seeing me. In some cases, after the first surprise, they wished to enter into conversation which, unfortunately, I could not reciprocate.

Many ruined hamlets, villages, remains of yamens, bridges and deserted terraces, showed that the valleys along this road must once have been much more prosperous than they are now. We heard many stories of their former happy condition, before the war and plague had worked their ruin.

Bad as the track is, paved bits of causeways still exist here and there, but in a most lamentable condition. In one place a mass of magnificent stones lay, on the descent to a stream. On seeing them I inquired if they belonged to some paifang, or portal. They turned out to be part of an old bridge, of which only the remains of one abutment were to be seen. In this neighbourhood,

in some of the hamlets the houses had thatch roofs reaching to within 3 feet of the ground, and the walls were of boulders set in mud mortar. The boulders came from the stream close by.

Many a time have I halted at some cottage, before our men came up, and nearly always have at once been offered tea, a light for my pipe and sometimes a share of the meal. The children were always glad to receive some Chinese cakes, or whatever we had to share with them, when we had our viands afterwards.

On the second day we had heavy rain, and great as the discomfort is which it brings, with the possibility of a fever, it recompensed one in the shape of granting renewed vigour.

The predatory nature of our police escort was shown in their knack of buying things from some passing pedlar, such as brown sugar, sweetmeats or tobacco, and in the great reluctance with which they handed over the cash. This I invariably made them do, to their great disgust. What was the good of my being a Ta-jen, if I interfered with their little perquisites in this abominable way? They had invariably to be restrained on the occasion of a visit to any cottage.

These locusts—soldiers and police—are dreaded by all the country people. They are all confirmed opium-smokers and generally good-for-nothing rascals, yet good-natured withal. Their invariable excuse for opium-smoking is the pestilential nature of the climate—a plausible pretext for a pleasant and most dangerous vice.

A most charming costume is that of the Oni, and pleasant, fresh-looking women they are, carrying off well their picturesque and effective dress. The tiara of silver beads, which they wear across the forehead, looks particularly well under their black or very dark-blue turbans.

KATU OR ONI, SOMETIMES CALLED HOMI (PAPIEN VALLEY, W. YÜNNAN).

Regarding these interesting people, of whom there are but few and those principally in the neighbourhood of this place—a few live in the Men-tzu plain, but were not met by us—we could learn little. Indeed this we found to be the case in regard to all the aboriginal tribes, only we were lucky enough to see more of some of them.

The Oni are said to be very musical and have a grand fête at their marriages, when the future husband has to provide 200 balls of glutinous rice and sixty catties of pork, in addition to jewelry according to his position.

They have an instrument, like the Miao reed-instrument named *ho-lu-shen*. Here, for the first time, did I meet with any confirmation of the discovery made by Mr. Baber of the Lo-lo writing, of which he found a copy in Ssŭ-chuan. Hitherto I had invariably been told that no such thing existed, and the idea was ridiculed by the officials.

From one of the elders of the village here—an old man of seventy years of age, who had wandered about in his youth—I received evidence which I think may be considered trustworthy, as it was confirmed later on

repeatedly. He told me that the art of Lo-lo writing had become almost unknown, having died out gradually before the advance of Chinese civilisation, but that in his younger days he had often seen specimens, and met several Lo-lo scribes who knew the art.

At that time there were but few of them, and he doubted whether the craft was now known; but he made no doubt that copies of the writing might be had from some of the Lo-lo chiefs by a person on friendly terms with them. The Lo-los, like other aboriginal people, write little and they have found it more convenient to employ the Chinese letter-writer, when they have need for a document to be drawn up or an epistle to be sent.

LO-LO WOMAN THRESHING CORN (PAPIEN VALLEY, W. YÜNNAN).

The Oni, and even the Han-jen of these valleys and most of the aboriginal people, are rice-spirit drinkers, but they seldom indulge except on some special occasion and after the day's work is done. The amount they can drink is incredible, and they show only a slightly flushed face as a sign of their libation.

Peaceable and industrious generally, when once roused they are fierce. A short time ago a quarrel ensued between two Han-jens, in this neighbourhood, over the matter of a pig owned by one straying into the field of the other to feed. Words turned to blows, and in the end the pig-owner was killed by a knife-cut. The poor

fellow who had committed the crime had been tried in Puerh, and was being carried along the same road we were travelling, in a sort of cage, to be executed at Ching-tung. No one showed the slightest pity for the wretched man.

The water in the valleys neighbouring the Papien river has a very bad repute. I constantly noticed the escort and horsemen refuse to drink, and once or twice, when I stopped at some stream to rinse my mouth, they made a gesture to stop me. I never touched unboiled water while on the march however, but invariably drank tea, hot or cold, and believe it to be the only safe plan.

In one place the water of a stream, which was pleasant enough to the eye, was considered so bad that a tablet had been erected on the roadside, close by, warning the wayfarer not to drink. The inscription on the tablet told the story of two horsemen who, drinking this water, died and their dog soon after! I endeavoured, but I am sorry to say in vain; to check the libations of C. W. at these tempting streams. He would drink, though frequently warned both by me and our attendants.

TABLET INDICATING POISONOUS WATER.

On the 8th of May in the evening we halted at Hsin-fu, a small walled town lying on the west side of the Papien. This place, the residence of a petty civil

military mandarin, is of no importance, and is crumbling and decayed-looking. The ferry-boat takes one across the river to the eastern bank, along which the road runs for a number of marches.

Our lodgment was in the joss-house, where the local god was attended by two lieutenants, of more than usual grimacing comicality, intended by the Chinese artist, no doubt, as figures to inspire more than the ordinary amount of awe. One of them, in a menacing attitude, would have done credit to Madame Tussaud's "Chamber of Horrors"! During the day two marked peaks in the eastern range had been visible, rising 2,000 feet above us.

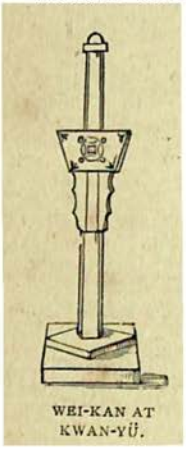
We received a visit from the local mandarin, a pleasant-mannered man, who had been to Pekin and Canton and therefore had made the Chinese grand tour. The military man was away on duty at Tchin-yuan, inspecting the troops. The mandarin told us that the Taotai of Yünnan-fu had been deputed to Lin-an and Man-hao on some special duty, and that there was some "trouble" on the Tonquin frontier. He asked whether the French were going to take the Yüan-chiang river up to Man-hao!

In the evening six of the elders—all in Chinese uniform, and decorated with buttons—called and we had to manufacture conversation. They seemed pleasant, simple, good people.

On the 9th of May we went from Hsin-fu to Kwan-yü. Our road from Hsin-fu ran up the left bank of the Papien river. It was very winding, and followed the tortuous bends of the river along the lower slopes

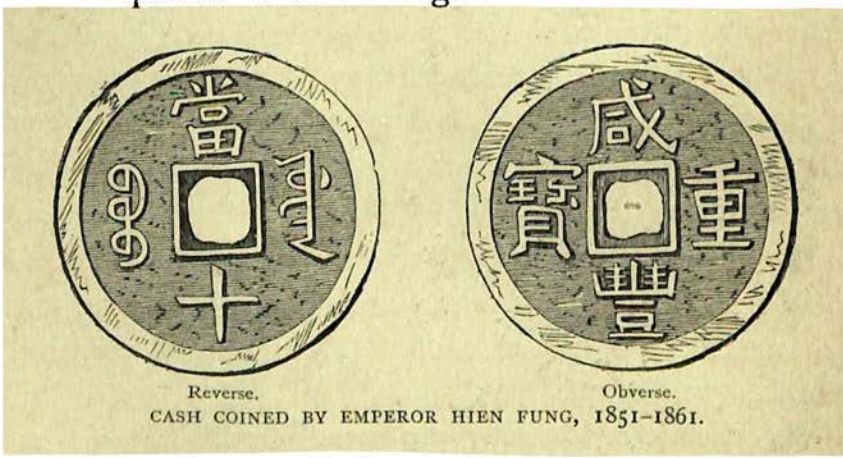
of the hills. At first these were close to the river and lofty; but they soon gave place to spurs of less altitude.

At Kwan-yü we lodged in an old deserted yamen, which had two stone wei-kans in front, carved in solid sandstone. The place had been turned into a dirty habitation by one of the twenty villagers of the place.



WEI-KAN AT KWAN-YÜ.

After leaving this we passed nearly a whole day without seeing any habitations or cultivation until evening, when we came upon En-lo, where we halted. It was a real pleasure to see a small village with some sign of prosperity. It is situated on the eastern side of a small plain, enclosed by an amphitheatre of hills, with several other villages scattered about. It has a handsome three-storied pavilion and an old joss-house under repair in which we lodged.



Reverse. Obverse.

CASH COINED BY EMPEROR HIEN FUNG, 1851–1861.

At last we saw something being renewed! The work was being most execrably done and will probably not last ten years. In one place, for instance, I noticed at

the side of the framing of the shrine a scantling of timber supporting one of the tie-beams, resting on some half-buried bricks.

On a small knoll at the back is the ruin of a fort, enclosing part of the village within its walls. The temple seemed to be used by the local mandarin, for we noticed the lictors' curious conical hats made of cane-work hanging up on the walls.

CHAPTER XII.

Ruins and cultivation—Dusky race—Large turbans—Weapons—Social traders—Black-mail on the Bhamo route—Advice as to crossing the Kachyen hills—Bearded men—An opium-smoker—Chay-kaw—Journal-keeping under difficulties—Wider valley—The Ching-tung plain—A once prosperous and beautiful valley—Plague-stricken—Deserted villages—Description of Ching-tung—Nine-tenths of the houses deserted—Sandstone wei-kans—Nature worship—Nam-tsing-tsing pagoda—Paifang with lions—A Roman Catholic's petition—Water-wheels of bamboo—Local pronunciation.

Soon after leaving En-lo we came upon some more wei-kans, which were carved in sandstone. The river valley from time to time presented a pleasantly cultivated air, after the desolate regions we had passed lately; but still dilapidation was to be continually seen in ruined village sites and deserted terraces.

The ruins in places were bordered by graceful rows of light-green bamboo, with smiling fields on either side, low hills rising close by covered with dark pine-trees. Behind these again were the main ranges, dark purple, almost black in colour, majestically standing above all.

The gravestones were different to what we had seen before.

The men here were much darker in colour and wore large turbans—black, dark or light blue—bamboo or

straw hats—some thirty inches in diameter—and red or other coloured sashes, in which were placed Burmese dhas or knives. Our horsemen were much better armed than the local soldiers, some of whom now added the mandoline to their other dreadful arms,—namely the opium-pipe, fan and paper umbrella.

GROUP OF MULETEERS, W. YÜNNAN.

At Enlo we came upon our old friends, the Cantonese traders, who were delighted to see us and treated us very kindly. While the interpreter was seeking for our lodging, they had some rare tea and pipes out in a second, and assisted us afterwards in settling down. I had a talk with them about the routes from Teng-yueh, and they said that Chinamen have each to pay six mace as toll, or "black-mail," to the Kachyen chiefs, but that if they knew we were Englishmen and Ta-jens we should be mulcted in a heavy sum.

They advised our passing across with as little show as possible, and in Chinese dress by preference. I hoped,

if possible, to attempt to get through by the Shwéli route, and not *viâ* Bhamo, to the Irrawadi.

We met daily men with Mahomedan features, and some with hair on the face; indeed a few had beards, whiskers and moustache. As a rule they had merely slight moustaches.

A broad, strapping fellow—a policeman—who was with me lay down on a bed at eleven o'clock, when I halted, and never left his opium-pipe until three o'clock, when I was about to start. He then—but not till then—thought of something to eat.

On the 11th we lodged at Chay-kaw in a nice clean house, belonging to a woman who kept a small shop. All her friends in the village came to have a peep at us, and amused us by the way in which they casually looked at the food she was selling, as if that was what they had come to observe.

The horsemen and the remainder of our company came in to interview our landlady until ten o'clock, and to chaffer over rice and one turned up at half-past ten o'clock to buy two eggs. A terrible altercation ensued over the transaction—a pleasant accompaniment to writing one's journal! This was too much, and we had to beg of the good lady to defer her selling until next morning.

The road was of the same character as it had been during the last few days, except that the hills became lower and the valley widened out to close on a mile. Cultivation and villages were scarce, and the latter were frequently in ruins. The river changed its character

here, from a torrent full of rapids and shoals, to an even-flowing stream, with many long pools having but a slight flow through them.

The next day, after an hour's march alongside the Papien, we followed one of its numerous affluents until it became dry, and then, after crossing a small saddle, came upon a view of the Ching-tung plain—a magnificent surprise and a most welcome one it was in this land of contrasts and surprises.

Here lay a grand valley or plain, many miles in length, of considerable breadth and remarkable beauty. The patches of cultivation, with their beautiful colouring—especially the velvet-like rich green of the rice fields—together with the prosperous, well-to-do looking villages, with the groups of luxuriant bamboo and spreading trees, and the temples to be seen in each village, all bespoke a scene of prosperity. The serrated hills, which seem to enclose the valley, clad with timber gave a fitting frame to the picture.

It struck us as strange that so much land should seemingly be uncultivated and covered with long useless grass, known as "khine" in India.

We had hardly entered the plain when this became more evident, and the first villages we passed through—those very ones which had looked so substantial and prosperous from the height—proved that we had entered upon a series of almost totally deserted villages. There is something indescribably saddening in passing through such scenes.

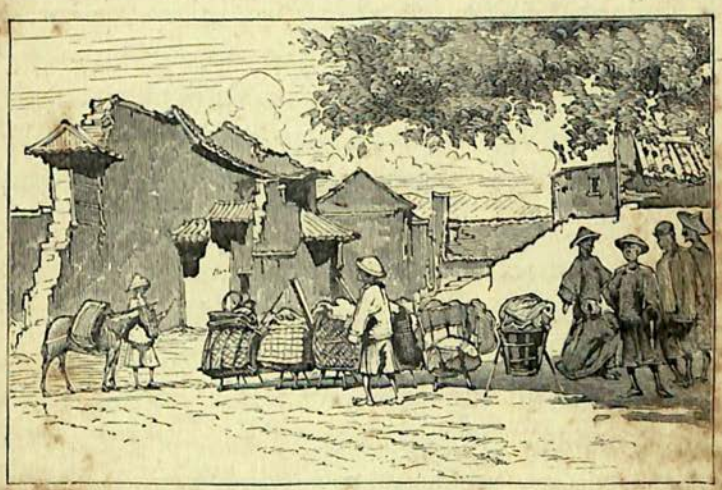
There are only two enemies of man that can work

such desolation where Nature has been so bountiful,—war or pestilence. Ten years of peace had given ample time for the wounds inflicted by the civil war to be so far healed as not to show such signs. Besides, the desertion of these well-built, substantial villages and hamlets was evidently not the result of war. There was no destruction here. We soon learned the cause, which confirmed our surmise,—we had entered a plague-stricken valley.

Our first impression of the beauty and richness of the Ching-tung plain, which had been such a surprise to us, —for we had never heard it mentioned by any of the people whom we had met,—was more than borne out by what we saw later. It is the finest plain which we had seen and, both in regard to fertility and beauty, surpassed all those in the south of Yünnan and probably, from what one could learn, any in the whole province. We marched for more than two days up the winding causeway, which skirts the plain at the base of the hill spurs, and the ever-varying beauty constantly forced exclamations of surprise from us.

The deserted villages continued and became more frequent, while razed sites were common, and in parts of the valley might be said to make for miles a continuous line. In one village of forty houses we found only one inhabited, in another of a hundred and twenty there were only twenty-two left. Such was the story we heard everywhere. Fine, solidly-built temples, yamens, pai-fangs and village dwellings—all with tiled roofs, brick walls, and sandstone block foundations—were deserted, and left to fall into ruin.

When we did not see these, we saw the razed remains of whole villages—sometimes hamlets of some half-dozen farm-steadings, sometimes a village of large area—where the ruin begun by war and followed by pestilence had been completed by time. This scene of ruin, in such a beautiful valley,—bespeaking peaceful prosperity, if ever scene did,—culminated at Ching-tung.



MIDDAY HALT IN RUINED VILLAGE, W. YÜNNAN.

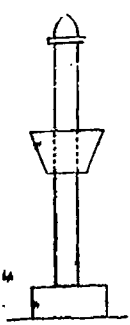
Here we found, not the city which we had expected—from its position in the grand valley, halfway between the south and Tali—but a paltry village. If the place to-day is really only a village of some five hundred houses, it shows signs,—evident to the eye, without any telling,—that it has a very different past history. The half-ruined outer walls, yamens, gateways and buildings of various sorts, both in the inner town and through the ruined suburbs, bespoke its past prosperity.

The estimate given me by the Prefect that it has

dwindled down from five thousand houses to five hundred, and these of small importance, seems quite reasonable. According to him, the plain is stricken by the terrible scourge, the Yünnan plague. To quote his words, "the fung-shui (or geomantic influence of the country side) is bad." The place is only preserved as a *ting* (or city of the second order), on account of its admirable position as an administrative centre. If the plague were stamped out, the city and the valley would rapidly recover, there can be no doubt.

Our way lay up the valley, first on the eastern side of the Papien river, which winds gracefully through bamboo and wood, then on the western edge of the plain. We passed a curiously great number of temples, wei-kans, pai-fangs and cemeteries. A fine sandstone gives admirable material for these structures, which add an air of affluence and civilisation to the already deceptive scene.

The wei-kans are similar in design and structure. They are sandstone slabs of from 15 to 20 feet high and about 5 to 6 inches square, often bevelled at the edges. A small cap is usually fixed on the top, and about mid-height the upright pillar transfixes a stone figure of the shape shown in the sketch. They are dedicated to the tutelary genius of the spot, and are no doubt symbols of Nature worship.



WEI-KAN.

On the summit of the hill-saddle at the southern end of the plain stands the Nam-tsing-tsing pagoda, famous throughout south-western Yünnan,—

a handsome old structure of nine stories, square in section, each tier decreasing as it rises. The usual banyan-tree flourishes at its apex, and the whole pagoda and its surroundings show no signs of being cared for in any way.

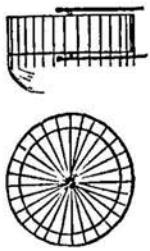
I interrogated several of the older villagers, who were standing close by, as to its age, but they could tell me nothing but that it was there when the eldest, a man of seventy, was a boy. One of the pai-fangs, close by a village called Wai-yow, had a richly carved roof with lions on it. The whole was in massive sandstone, with marble inscription-tablets.

Some five miles to the south of Ching-tung stands another smaller pagoda, hexagonal in shape and seven tiers in height; the four lower stories are of the same breadth, while the upper three decrease with a batter. Close by this pagoda—indeed while I was sketching it—up came a young Chinaman with great genuflexion and a long story. He turned out to be a Roman Catholic convert, a reader near Tali, who came to tell us that his younger brother, who was a trader, had been murdered two months ago in Ching-tung, near the city wall. He asked us to beg the mandarin to expedite the inquiry, which in two petitions he had begged for.

Of course I told him that we were strangers, only passing through the country, and that we could not interfere in such matters; that his plan was to communicate with the Reverend Father residing either in Tali or close by there. This young convert tried to attach himself to our party, and I had to beg of him peremptorily to separate himself from us, as we knew nothing about

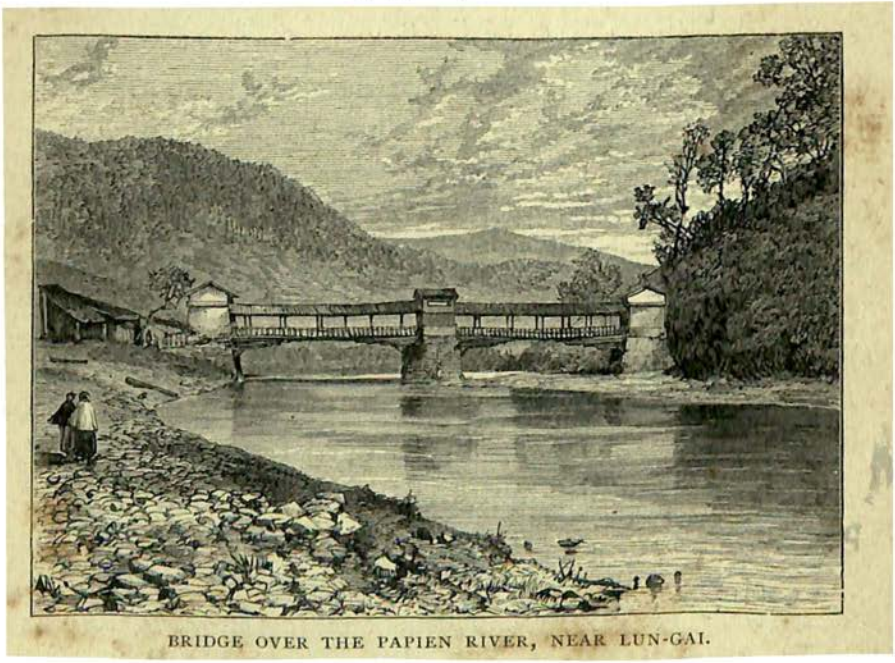
him, and a traveller has to be very cautious in such matters.

FUNG-SHUI PAGODA AT KING-TONG.



WATER-WHEEL.

Some twelve miles south of the town is the Fung-shui-tah, a two-storied pagoda, as in sketch.



BRIDGE OVER THE PAPIEN RIVER, NEAR LUN-GAI.

Water-wheels become common, some of bamboo—in one case as big as 25 feet in diameter, and throwing the

river water into a bamboo duct on a high staging. Afterwards we saw many very solid fine vertical wooden framed water-wheels, driving wooden mortars for pounding paddy or rice. They were excellently made, and not without some ingenuity. Probably the idea was borrowed from abroad by some travelled Yünnanese.

As we entered Ching-tung (there pronounced King-tong), the country people were coming away from market; but, although interesting, we saw no new types beyond those already met by us; red turbans, we noticed, were common. When I asked about *King-tong* in the neighbourhood of Puerh, nobody knew any such place; they only knew Ching-tung.

CHAPTER XIII.

Reception at Ching-tung—The examination hall—Sandstone—An army on paper—Filthy barracks—Destruction of public works by the people—A pleasant General—Pining for a halt—Kindness of the Prefect—Thirty dishes at dinner—Groaning chair-bearers—Use of a palanquin—Through the country of the plague—Contact with the plague — Selfishness of the Chinese — Central Yünnan easily approached from the north and south along the Papien valley—A delicious wild tea—Superiority of the Shan tea—Courtesy of the western Yünnanese — Crossing the rivers — Muleteers and their beasts—Dogs—Gay trappings—Brigand-like muleteers—Method of journeying—A straw a-day—Shan ponies—Saddles and trestles—Muleteers from Tali.

THE discovery of such a fine though plague-stricken valley caused us the greater surprise, as no European had previously set foot north of Puerh, as far as Tali, and from the Chinese one can learn nothing at all. We were most civilly received at Ching-tung, and were ushered by the yamen subordinates to the Examination Hall, a rambling series of buildings but solidly built and cleanly kept for a Chinese edifice. It stands, like the other yamens, on the hillside above the town, and is approached by a paved roadway through pai-fangs and remains of gateways. All the gateways we had lately passed are of sandstone, the prevailing stone since we left Mohê. The graves are fine, solidly-built structures, with often a marble tablet set in a deep recess.

In addition to the civil mandarin there was a second General, who has nominally five hundred soldiers quartered here. During a visit paid to him at his yamen next day, I had an opportunity of seeing something of the soldiers' quarters—a confused series of mud-huts, mostly thatch-roofed which, when full, could not contain five hundred men; the majority of the huts were tenantless and fast falling to ruin. Those which were inhabited were terrible abodes of confusion and uncleanliness, and would have caused one of our Sanitary Commissioners to use tolerably strong language.

The General's residence as well as the barracks are inside the fortification walls, on a small height seemingly some 150 feet high, overlooking the town. The wall, originally of sandstone blocks, had once been a work of some strength, but was fast falling to pieces. Portions of the wall, as is likewise the case with the causeways, have been extracted and used for all sorts of purposes by the people.

The southern gateway by which I entered was set in an archway constructed of solid sandstone, about 30 feet thick. Above this fortification stands a small fort, some few hundred feet higher, on the crest of a small spur, from which a fine view of the valley is gained.

The General—whom I found to be a very pleasant, elderly man, with more seeming genuineness than any other I had met—wished me to stay and ascend to this point with him, in order to gain one of the finest valley views in Yünnan. But much as I should have liked this, it was impossible. I regretted it all the more, as we

were getting wearied with the continuous marching, and really pined for a halt.

To halt was impossible until we reached Tali, where a stay of a day or two would be necessary, in order to gain information and make preparations for the Bhamo march—another twenty days of continuous hard marching. We had therefore to buoy ourselves up, and be content with the prospect of a rest at Tali.

The Prefect was very courteous, and inundated us with such gifts in the ways of supplies as Ching-tung could provide, and apologised for not asking us to a Chinese dinner. He was not aware until later in the evening, so he told us, that we had been in the habit of dining à la Chinoise, and pleaded the great difficulty in giving a proper dinner in this provincial town. The statements made by mandarins I always took with great reserve, however. We were pleased that we had escaped the Chinese dinner, for a wearisome march does not fit one for the serious task of encountering a series of thirty dishes, especially when one cannot talk and has to make up for it by eating.

When mounting the paved ascents to the yamen in the morning—my last appearance in the chair having been at Puerh—I found it difficult to remain in it, on account of the groans and other signs of distress made by the porters.

But in towns, especially in making calls, it is imperative to use a chair, in order to show that you do possess such an aristocratic appendage, and I had to look quite indifferent to the torture that the chairmen were under-

going in carrying twelve stone up a steep incline. A chair in Yünnan and in Western China generally is imperative, not necessarily for use but as a guarantee of respectability. Eccentricities such as riding and walking are only pardoned if you have a chair behind you—not otherwise.

The Prefect gave me the most dreadful accounts of the plague in these parts, and, in reply to my question if it was bad this year, said, "Why, you have come through the most unhealthy country in southern Yünnan and you ask me! Have you not seen anything of it?" Curious to say, we had not, nor had I heard much of the plague, except that the country alongside the Papien river was unhealthy, but that was, so far as we could learn, more from fever than anything else. The Prefect corroborated all the details given by Père Fenouil, the head of the Roman Catholic Mission of Yünnan, resident at the capital.

Within an hour we were to see, with our own eyes, evidences of the malignity of this dreadful disease. About three miles from the mandarin's door—which I left at 11 o'clock, having been detained over my calls—my mule, which I sometimes rode on leaving the town, suddenly stopped, and nearly sent me into the ditch on the side of the causeway.

I turned to see the reason, and found that the body of a man was lying across the paved way. I got off to see what was wrong with him, while I noticed that one of the horsemen led the mule round with some difficulty. On looking at the man, I saw the signs of

death on his countenance, and was stooping over him, when I saw my interpreter and followers making a wide détour, all with cloths and sleeves held tightly to their noses. I knew then what it was. *It was the plague.*

Some indignation on my part may be considered natural when not one of these men, who took such precautions in regard to themselves, thought of giving me one word of warning. It was not, I fear, that they believed in the infallibility of Europeans to disease. It was simply the intense selfishness of their character, which tells each Chinaman to look out for himself, and not to trouble himself about humanity or his neighbour. It was quite sufficient for them that they should escape infection!

The poor fellow we found on the road was a horseman, who had been stricken down and died that morning. A report had been sent to the mandarin, and no one would remove him till the order came, and people—some poverty-stricken low-caste wretches having barely enough to keep body and soul together—could be found to do the work of removing him. Some one had cast the branch of a tree over the body.

The valleys along which we had been proceeding since we left Mo-hê—which is three days from Ssŭ-mao, the town through which all the Shan traffic is effected with South Yünnan—are admirably suited for road-making. There can be no doubt that, if the heart of Yünnan is ever to be reached, it must be by one of the river valleys running through the north and south.

The valley of the Papien offers a route which, con-

sidering the country we have traversed, is marvellously easy. Our surveys and sections will prove, what I make bold to assert, that a good cart roadway might be constructed for something like £250 a mile up this side of western Yünnan as far as Tali. Later on I shall have more to say on this important subject.

The second General gave me a small packet of local tea, found in small quantities by the hill Lo-los close to Ching-tung, called *Camkok* tea, which is greatly prized. We tried it afterwards, and found it to be very fragrant with a delicious flavour. The leaf turned quite green in the cups. Since we entered Yünnan we had become so habituated to Puerh tea, that I dreaded a return to the English so-called China tea! We had a little still in tin, and it was a terrible beverage after the Puerh mixture. So easily does one become accustomed to any luxury.

The people at Ching-tung, such as still exist, are pleasant-looking and impressed us favourably. The few who visited us in the yamen did not pertinaciously harass us with their presence, but were easily persuaded to retire after seeing us. Similar courtesy we met with throughout the whole western portion of our journey. This treatment was in marked contrast to that which we received from the people on the eastern side. Yet no European had set foot in this part of western Yünnan.

In our lodging at Ching-tung for the first time we found the small thin paper window-panes untorn, and everything in decent order. There seemed to be no bridges worthy the name over the Papien so

far—a matter to be wondered at. A timber or bamboo scaffolding with a few planks, a ford or, in deep places, a ferry consisting of a boat or raft, suffices for the wants of these primitive people.

The caravans cross the rivers very easily. When they are not fordable, the men take the packs and saddles off, and putting them in the boat swim the animals over the river. On the other side the packs are replaced. It is wonderful how rapidly the operation is performed, and how the animals enter into the arrangement.

Yet the caravan men do not manage their animals as ably as we had been led to expect they would do. Instead of the animals obeying the call or whistle of their drivers, at the midday halt, we invariably found that they took a long time in hunting them out and driving them in; and we never yet saw them in any caravan all obey the call, though doubtless one or two generally did. To tell the truth, we were sadly disappointed with the way the muleteers and horsemen managed their animals.

McLeod, who saw them in Laos in 1836, describes them all as answering the call of their masters, and running towards them from any distance! Our experience is at variance with his, on this particular subject. Nearly every day on our southern march—being on the road from about 8 o'clock till the afternoon or evening—we saw many large encampments, and met many caravans marching in column-order. We had, therefore, opportunities of frequently observing the men with their cattle. Their camps can be recognised afar off on the

plateau land by the row or rows of saddles laden with the packs of cotton salt, or general merchandise. Their dogs are watchful and fair guardians, as far as giving warning is concerned, but can only be counted on for their bark. Some of them are sagacious, but not by any means to a wonderful degree—witness the dog of our first caravan.

The pack-animals, both mules and ponies, look picturesque when laden, for instance, with cotton, which is sewn up in coarse white cloth. At one end of the caravan, a number of large spears, lances or tridents is always fixed in the ground, on which hangs the gay head-gear of the leader or leaders. This is composed of coloured wool puffs, or balls, hung at either side, profusely studded over with silver and gilt button-ornaments.

In the centre of the forehead many are adorned with small round mirrors, set in ornamented frames. A similar custom of decking animals with mirrors is not unusual in Europe, notably in Scotland amongst the carters.

A magnificent panache of the tail-feathers of the Amherst pheasant is much prized as a head-plume, and is aspired to by all the caravan-drivers for their leading animals. The poorer have to content themselves with coloured balls of wool or other cheap ornaments.

We nowhere saw more than one or two leaders to each caravan thus ornamented in the south, though some caravans encountered later in the north-west had the following animals decked, as well as the leaders.

The muleteers and horsemen live very well for Yünnanese. We have dined pot-luck with them, and can speak from actual experience. They have an air of well-fed swagger which—aided by the gay colours which they are inclined to affect and pistols, dagger or gun—gives them a brigand-like aspect. They have, in fact, much the air of traditional stage-banditti.

The day's march is usually commenced about 7 o'clock, after a hearty meal, and a halt is made for three hours in the middle of the day. An afternoon march of about three hours follows, and completes the journey of from twenty to twenty-five miles, called by them sixty to ninety li, according to the nature of the ground they have gone over.

No traveller could keep up this pace over the broken, mountainous country of Southern Yünnan, and consequently they perform marches from place to place much quicker than the ordinary traveller.

They have the advantage of being able to halt anywhere, so long as water and pasture are near. With

one or two skins underneath, a blanket rolled round them and their bamboo hat cocked up overhead, they seem very happy.

The mules and horses are let loose to wander about, both at midday and night, and seldom stray far, never beyond easy finding distance. A little paddy or horse-beans at night and some in early morning, with what they can graze during the day and night, is their allowance of food and it usually is a starvation limit.

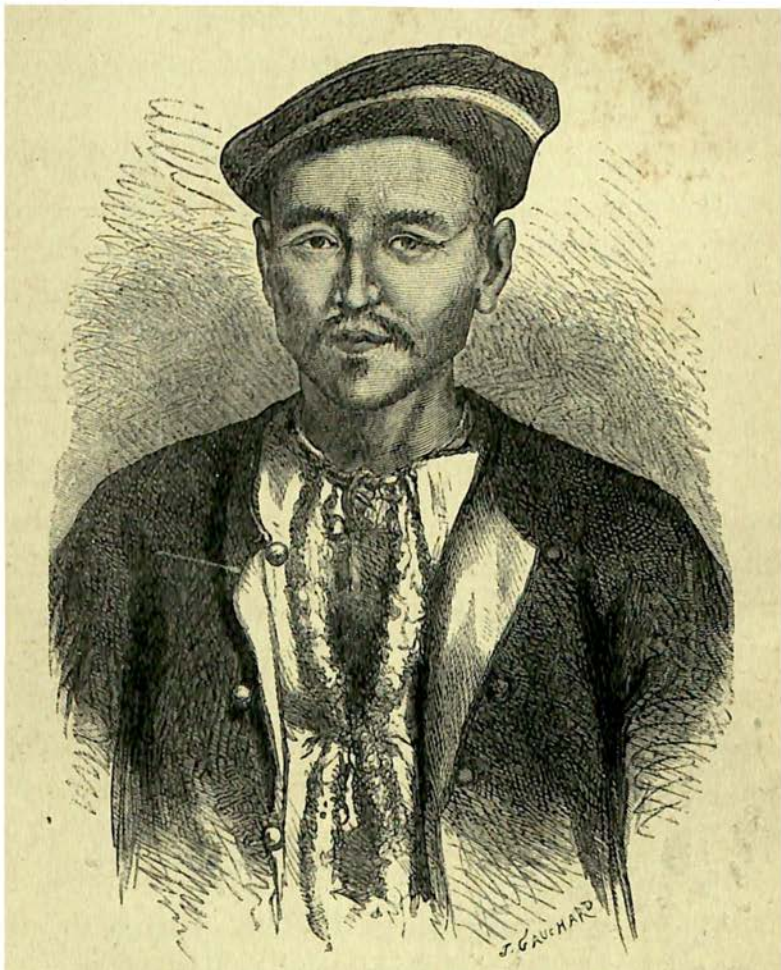
In fact, the muleteers seem to work their mules upon the next thing to the "one straw a-day" principle, a very penny wise and pound foolish one for the proprietor of cattle. Nevertheless both ponies and mules are active, enduring brutes. The horses are surprisingly hardy and game, and have lots of go in them.

They are the breed known in Burmah as the Shan pony, but seldom stand so high as twelve hands,—eleven hands is the common average. This invaluable race of ponies comes originally from Lower Thibet. On the march they are all muzzled, to prevent them feeding as they go. They implicitly follow the leader, who picks his way with great shrewdness.

The saddles are well-fitted to the animal's sides, but do not touch the back. At front and back they have raised battens, to prevent the loads slipping. Into these the wooden horses, or trestles—to which the loads are fastened—are placed. No girths are used—merely a breast-band—to prevent slipping in ascents and breaking in descents. It is surprising how seldom they are thrown off. The loads, together with their trestles, are easily lifted off the horses by two men, the animals standing quite quiet.

Many of the muleteers are Mussulmans, fine, strongly built, with that air of defiance which the Mahomedan race wears more or less. None of our horsemen ate pork. The last set we had came from Tali, and were very pleasant, hospitable, manly fellows, and much more to our liking than the Chinese soldiers and police of a corresponding class whom we saw.

The aborigines, in whose houses we often lodged and whose meals we shared on many occasions, we liked greatly.



TYPE OF MAHOMEDAN FACE, IN YÜNNAN.

CHAPTER XIV.

The Brother and Sister Hills—Gorge on the Papien river—Lungai—Ingenious water-wheel—Roofed bridges—Slang abuse from a caravan—An officious escort—Effect of opium on the Yünnanese—Shady walking—Beautiful river reaches—Pine forests and cypress—Slippery path—Field-workers—Athletes—Ploughing and planting—Road along the Papien—Mau-kai—Decorated temples—Marks of affluence—Watch towers—Pai-fangs and Wei-kans—Chukai—A handsome bridge—Sheetung—Cave temples—A three-storied temple—A priest.

PASSING some six miles up the western edge of the Ching-tung Valley, and crossing several streams—two of which were bridged—we came to the foot of a small ascent. We then crossed several small spurs and branch valleys, and rejoined the Papien in the evening at a small hamlet.

Opposite this place stands a sharp, isolated, rugged peak, rising abruptly some 800 feet from the river edge. This peak, with another behind it, which we could not see till next day, are called the Ssŭ-mai Shan, or "Brother and Sister Hills." A Mahomedan fort was established on this peak during the late war, and commanded this passage, by the Papien river, from north to south.

On the 15th of May we continued to follow the river, and early in our march came to a wild gorge, where the Papien has torn its way through walls of rock, close to the Brother and Sister peaks. On the western

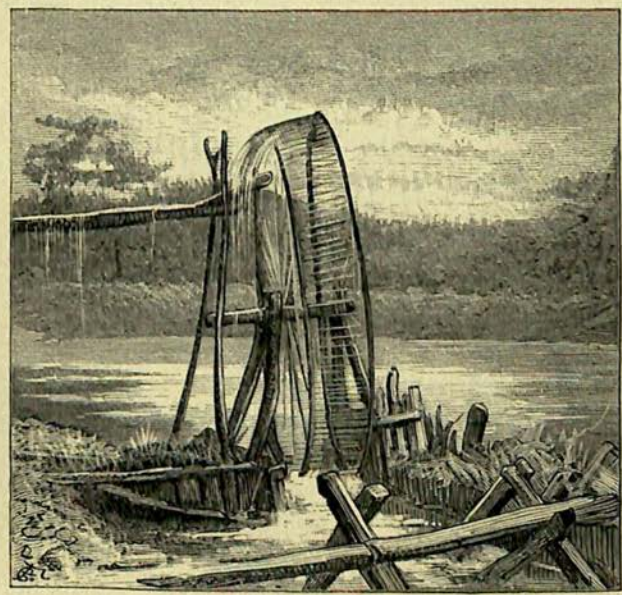
summit of the gorge stands a small temple. The people in this neighbourhood, like the good folk in Burmah, select such prominent and isolated picturesque positions for the erection of religious edifices, and many such were met with.

The road was of the same character as on the previous day, and we crossed spurs and side-valleys with their

A STREET IN LUNGAI, W. YÜNNAN.

streams, affluents of the Papien, until we reached Lungai, where we halted. Lungai is a dirty village, but remarkable for a very ingenious description of water-wheel, not before seen by us and unlike the one noted near Ching-tung. It was arranged so as to bring the bamboo lifts (placed at about 40° in midway descent)

horizontally to the water, and then gradually rising with the end, which has been deflected, raised, until the water is poured into a trough which is fixed at the end of a long bamboo scaffolding and duct. It lifted a large volume of water, and was superior to those we had hitherto seen. Vertical ones, driving two mortars for pounding paddy, are common near Ching-tung.



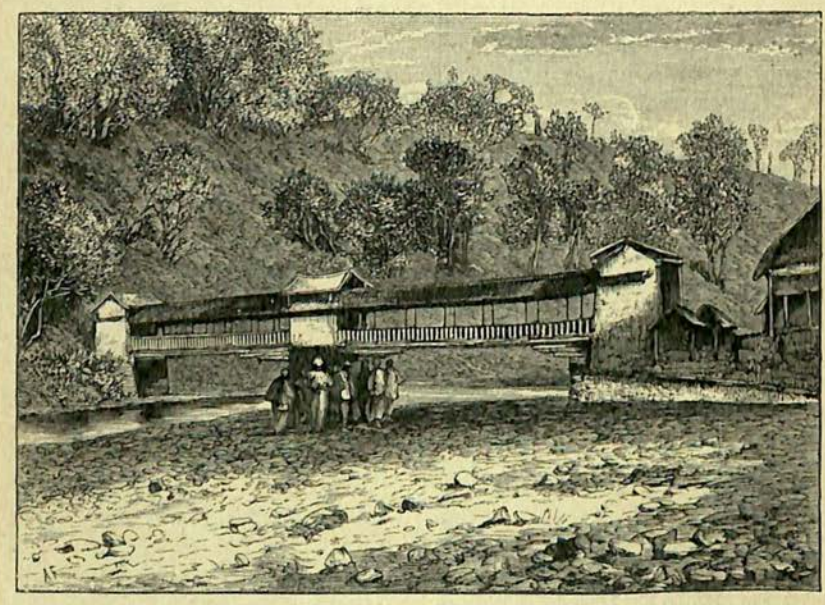
WATER-WHEEL AT LUNGAI.

Several bridges were passed, some of which were roofed with tiles throughout their length. A pent roof in the centre, and a gable at either end, is the favourite design. Such a structure looks heavy and weighs down the bridge.

The workmanship of all, more especially that at Lungai, was something almost beyond description.

The sketch speaks for itself. I may mention that the cantilevers were large balks of timber let into the abutments and pier, and strutted with rotten 3 or 4-inch scantlings. There might be said, apart from design, to be no skilled labour about it.

The masons' work was better, but the Yünnanese mason must be a poor creature not to have had courage



BRIDGE AT LUNGAI.

to attempt an arched span of 30 or 40 feet, with the splendid lime and sandstone to be had close by. But they seem seldom, even in bygone days, to have attempted arches over 25 feet. Now they attempt nothing!

Pai-fangs were common near almost every hamlet, and were built with wooden posts, beams and a tiled roof. Several stone and also timber wei-kans were passed during the next few days. On the following day we

skirted the Papien again, only once leaving it to cross a lofty spur—about 2,400 feet above the river, and about 6,000 feet above the sea—and then rejoined the river at Chukai.

On the way we met a long caravan coming from Meng-hua, locally called Mong-hoa,—some few days' journey north on our route. I was highly amused, and not a little pleased—whilst standing on the roadside to let some fifty of them pass—to find that, in return for the yells and shouts of my officious escort,—who wished them to push by so as rapidly to make way for the Tajen,—the caravan men could give as good as they got.

They were Mahomedans, and turned round, giving my opium-sodden protectors a volley of choice Yünnanese oaths. It was done good-humouredly withal, and with an air of contempt for the puny, sickly-looking creatures of office, who had made bold to gesticulate at them. One of the muleteers could have made mincemeat of the four men I had with me. One of these,—who had made himself particularly objectionable to me by his officiousness, in shouting at every group of poor women we passed seated in the fields cutting the young rice, and ordering them to rise until I passed,—I very rapidly and forcibly made understand that he must give up this habit or return.

Poor fellow! I can now see his look of pain, and the anguish on his face, at being compelled to forego such a brave and manly exercise of his calling as the yelling at honest country folk, who had committed such a crime as to remain sitting while the "great man"

rode past! This man of course was an opium-eater *par excellence.*

The effect of this drug on the Yünnanese, still more perhaps on the half-breeds, is terrible. What the effects may be on the Chinaman of the plains, I shall not here attempt to discuss. He certainly seems to stand it better than any other man I know; but on these hill-people the result is very bad. They cannot use it in the moderation which many of the Chinese proper do, and which makes the effects less evident and more gradual; they therefore soon become sodden, body and mind. Few more disgusting spectacles of abject debasement can be imagined than an opium-eater of Southern Yünnan, such as my friend the hectoring policeman.

The soldiers and police of this part of Yünnan are altogether very poor specimens of humanity. It was a standing joke between C. W. and myself that our cook —a weedy, sickly specimen, with legs which were our constant amusement—wanted only the necessary equipment—*i.e.* pipe, lamp, and fan— to convert him into a first-class Yünnanese soldier!

The morning walks under the shelter of the eastern hill-range in this portion of our journey, free from the sun and skirting the river, were most delightful. Not the least pleasant part of them was the absence of the 2,000-feet steeps up which we had previously had continuously to toil for forty days, and at times often in the day's march.

Our present marching suited my mood much better than crossing a series of mountain ranges at right angles.

Walking along the beautiful river-side—sometimes on a pathway close to the water, sometimes winding in and out on the hill-slopes, or crossing some spur, to descend again to the stream—brought pleasure at all times, but especially in the cool early morn.

The river in this portion is of great beauty. Its clear waters anon flowed over a shingle or rocky bed, sometimes running in deep pools through some fertile tiny valley, with hamlets at its edge, next changed to a more rapid stream, hemmed in by richly clad hillsides, whose spurs and slopes descended to the water edge. Or it rushed to a rocky gorge, through which the water glided strong and deep, to issue with force and noise and pursue its impetuous path over some stony shallow.

In early morn we had welcome shade for two hours,—through dark pine forests abounding with other trees of rich foliage, with the cypress far above us on the heights. When I managed to get away early, I saw the mist on the hillsides gradually dispersed by the golden sun.

How grateful you feel for those delicious cool mornings, when you know that you have some five hours more of the broiling sun before you, and have escaped those two! A slippery limestone causeway, or fir-leaf sprinkled road, necessitating numerous glissades, takes away slightly from the enjoyment.

The villagers were all busy transplanting their rice and groups of the women were seen, seated in rows on tiny stools, cutting the rice, while the men were hard at work close by with harrow and plough. Splendid forms some of the men had! I have seen some, balanced on

a harrow, with figures like athletes, especially in their legs and thighs. They would have made fit studies for the sculptor.

Several times, amongst the Han-jen and Lo-los, I have noticed a man steering or driving the buffalo from the side, while another guided the plough. A chorus to cheer the animal was always sung by the driver over and over again.

The rice roots are washed, and then beaten against a stick fixed in the ground of the field. When transplanting is commenced, the bundles of young rice-plants, which have been collected by the side, are cleverly thrown by a man all over the field, just where they are to be planted afterwards.

The road for the next two days ran near or alongside the river, occasionally rising to cross a high spur, and in some cases a diversion had been made to avoid places where the river fought its way through gorges. On the evening of the 17th of May we halted at Mau-kai, a village lying on the eastern hillside, from above which a fine view of the valley is commanded.

A handsome group of new temples had been lately built on the hill behind the town. The ornamentation, especially the wood-carving, is remarkably good for Chinese work. The colouring of this, as of nearly all the temples in the neighbourhood and of the better class farmsteadings and village houses, is picturesque and effective,—consisting of white gables and door pillars. A line

of the same colour is run under the cornices of the walls which, contrasting with the red clay or brick, looks well, and the whole building stands out artistically from the background of dark pines.

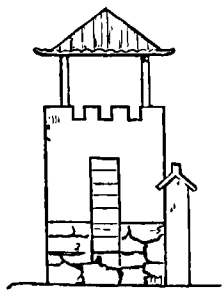
The number of pai-fangs, wei-kans and temples—many of the latter handsome structures newly built—met with was remarkable and, taken along with the bridges, protection walls and other public works, argues a considerable degree of present affluence. The country certainly has a most prosperous appearance. The hill-sides, in many places are cultivated nearly to the top. The number of hamlets and isolated farm-steadings is remarkable, for the Lo-los and others of the aborigines in the neighbourhood do not, from choice, congregate in villages. Their wants are few and they have means of protection, such as they require, in their own sturdy arms and stout hearts.

There are however many villages, and the population, from all one could see, must be great, while peace and prosperity seem stamped on the face of the country.

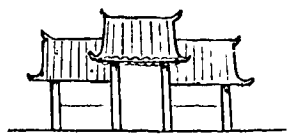
The houses are substantially built and there is an aspect of plenty everywhere, and nowhere that miserable starved look which we had seen in some places. The farms look pretty and captivate the eye. They appear as white patches amongst the trees and remind one of European scenes, but only from a distance — nearer inspection dissipating the illusion most thoroughly.

For some days the number of watch-towers, generally placed near a village or on some prominent height, was

noticeable. They were built during the late war, and are generally of the appearance shown in the sketch, with slight modification. Close to some of them may be seen a yamen guard-house, but many of these latter have begun to fall into ruin. Almost every village boasts its pai-fang, but they are but mean-looking buildings, merely tiled roofs supported on wooden posts

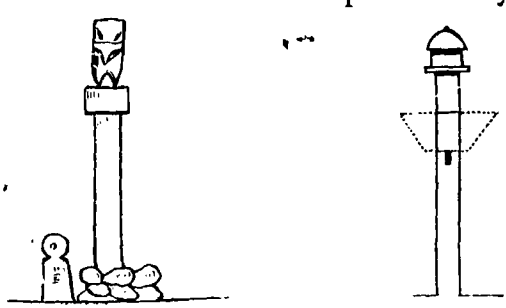


WATCH-TOWER.



PAI-FANG.

and framing, the sides being partly filled in with brick-work. Sometimes the roofs are only of thatch. However poor the material the buildings are still of the same design as the *Shih* pai-fang, or that built of stone. We met few of the stone ones after leaving Ching-tung. Of wei-kans we saw several primitive types.

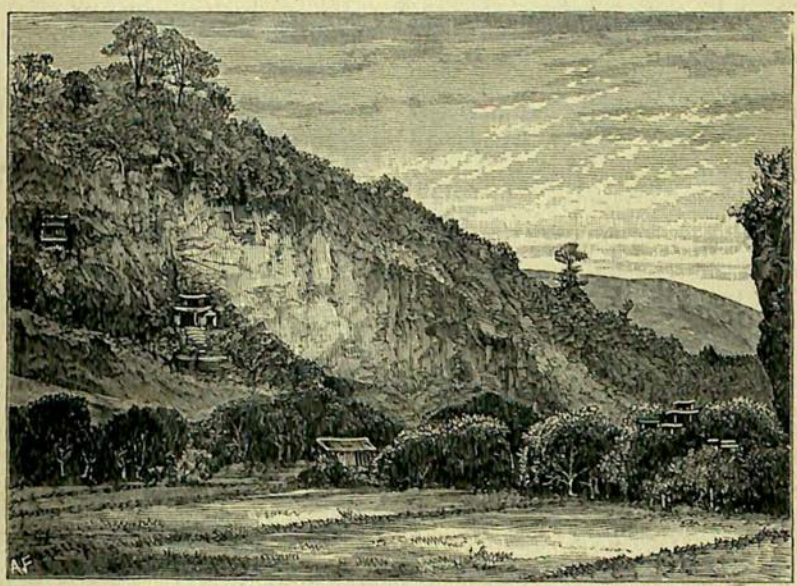


SPECIMENS OF WEI-KANS.

A handsome arched bridge of about 30-feet, with fine rubble abutments, which had been newly erected,

spans the Papien river a few miles before Chu-kai. It stands just above a bend in the stream which gives approach to the steep ascent to the village.

At the foot of this precipitous ascent is a small hamlet, called Shee-tung, where a cluster of cave temples is niched in the rocky sides: the whole forms a most picturesque scene. These temples, which are of various



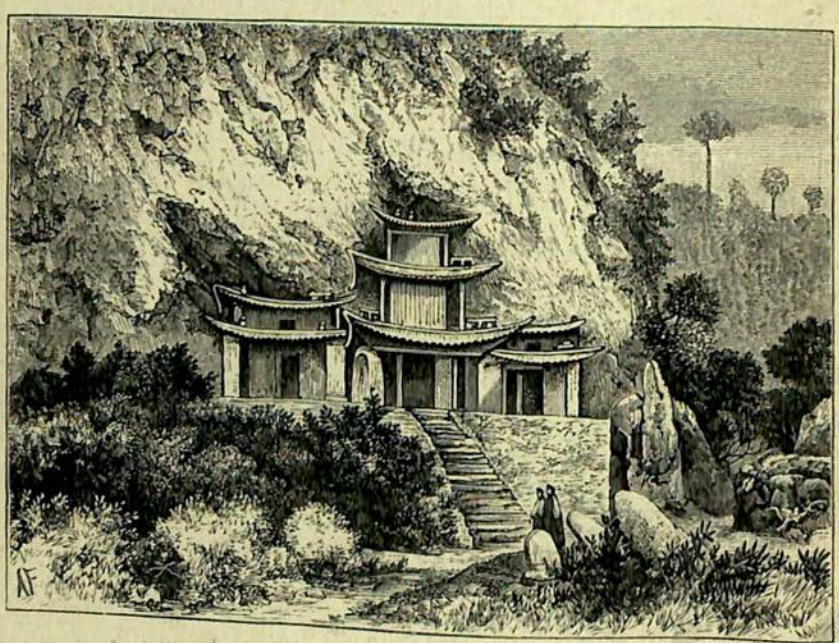
VILLAGE OF SHEE-TUNG, WITH CAVE TEMPLES.

sizes, are built into the sheer face of the cliff at various heights, and are in full view from the river. We spent some time, much to the disgust of our followers, in photographing and sketching them.

A very handsome three-storied temple has been recently built in an overhanging ledge of the cliff, above a branch stream near the hamlet. Its back is

the solid rock, the face-walls are of brick, the framework of wood, and the roof tiled. It forms altogether quite a handsome structure, for these parts, and its position has been well chosen.

At this place for the first time we saw a priest, a remarkably dirty, ill-kempt, glazed-eyed man, on whom either malignant fever, or opium, had left its mark—probably the latter!



THE LARGE CAVE-TEMPLE AT SHEE-TUNG.

CHAPTER XV.

Kindness to children—Hospitality—Buxom hostesses—Power of a cheerful voice—Samaritans—Rice jelly—Absence of game—Pheasant, partridge, pig and deer—Game on the frontiers—Weirs, water-wheels and aqueducts.—Pei Lo-los—Mong-hoa Jen—A lady-guide—Careless wooers—Flowers, shrubs, fruit and trees—"Fairy palms" and "genii fists"—A daft observer—A master-mason at work—Leaving the Papien—Nan-tien—Fort and pavilions—Numerous villages—Gigantic fissures—Geological sections—Religious edifices—A fertile country—An exasperating road—Willows—French scenery—A seven-tiered pagoda—Sticky fingers—A beautiful valley—An oval pagoda—Result of the war—Description of Mong-hoa—Nature versus paint—A Mahomedan stronghold—Chinese weapons.

WE constantly observed signs and received evidence of the kindness of the people. As we entered a small hamlet a chubby child lay in the morning sun, reclining on a mat and being fanned by his fond father. It was a boy! Young ladies do not receive these tender attentions, even in this part of the Flowery Land, though the fair sex counts for more here than in the eastern provinces.

Marching ahead of our party, I frequently entered a wayside cottage, and never yet asked for a seat without being offered tea and whatever else the cottagers had. At the restaurant the hostesses were nearly always good-natured bouncing creatures, spoilt by their efforts to obtain small feet, though these did not alter their good-nature.

In one place I recollect entering a restaurant in any-

thing but a good-humour, more than the usual vexation having been gone through that morning, when I was rapidly placed in good-temper by a pleasant voice. It was some minutes before I saw the fair hostess, but her voice had been sufficient to work the spell. When she appeared, the charm which she had exercised over my ill-temper was ably supported by her round, good-natured, smiling, dimpled face, and gracious purring manners. She served me herself and though the smile, and a few words she said, were doubtless what were given to each customer, still I felt pleased, and thought things in the Papien valley much pleasanter. Zorobabel was not far wrong when he gave the palm to woman!

On another occasion, on arriving in a hamlet while the boy was getting tea ready in one house, I had unstrapped my blanket from the mule and strolled to a cottage, on the outskirts, which was being built. Everything was new and clean, and I cast myself down on the blanket on the ground, with a wooden post for my pillow. I had fallen asleep—for the heat at mid-day was great—when I was awoke by the entrance of a good lady with a bundle of poppy in her arms, who showed no signs of surprise to find a foreign Ta-jen asleep in the centre of her domicile. Perhaps from my costume, she took me for some poor worn-out traveller.

Anyhow she acted like the Good Samaritan; for she called her spouse, and they together brought me a new straw mattress and made me quite comfortable, bringing me tea, some coloured rice-cake and, to crown all—the flies being very bad—a palm fan. I am not quite sure

that I was not actually fanned by them, for I slept soundly for upwards of an hour, a most refreshing sleep.

These people were poor, and I was unable to repay their kindness to a stranger, my followers being behind, otherwise than by pleased looks and gestures.

A certain preparation of cold rice-flour, called liang-fang, is very good. It is made into a glutinous sort of a jelly, and cut into pieces. The people eat it with some condiments and spices, but I always took brown sugar with it, and many a meal I have made of it and the excellent Puerh tea.

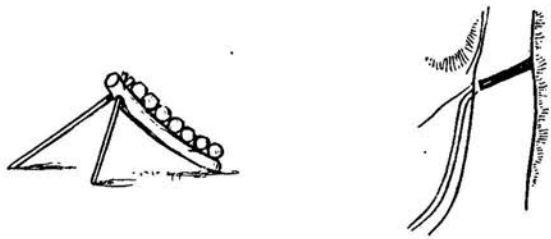
The absence of all sorts of game was remarkable, although we were no longer on a great highway, and at length I almost fancied that we should see nothing except a few pheasants and partridges, the only birds that we had met early in our journey.

But on the day of leaving Ching-tung, a small wild pig ran from the fields across our road up the hillside. I saw him first, and called out to the men with me. The escort, horsemen, some peasants and myself, went pell-mell after him with stones, bamboos and any weapons which we could pick up, but the pig got clear away. He was very small, but they insisted on his being a thirty-catty weight animal, and the Chinaman knows the weight of a pig to a nicety!

Shortly afterwards we came upon a magnificent deer bounding across the road up the hill, some thirty paces in front of me, and I could have had repeated shots. Deer, and indeed game of every sort, from all we could hear, seem to be very scarce anywhere near the high-ways in Yünnan. Sport must be sought for in its

border lands on the banks of the Mékong, the Anam frontier and the western border lands, far away from all inhabited parts.

Numerous weirs, water-wheels, and aqueducts,—the latter two constructed of bamboo,—were seen on the river during our march. The weirs were made of logs of



IRRIGATION WEIRS.

pine, as in sketch. They seemed to answer well for the purpose of driving the water into a race for a water-wheel, or to turn it into a channel for irrigation.

The people in the neighbourhood, as far north as Meng-hua, were Lo-los—principally Pei Lo-los or White Lolos. The men wear the pigtail; many have white jackets and trousers and are in appearance very like the Han-jen. The Lo-lo language spoken in this region is very different from that spoken by the Ssŭ-chuan race, so I was informed by a Chinaman who lives here, and who had known them also in that province. The women have a picturesque costume for festive occasions, and do not cramp their feet. But we only saw those who were married to Chinese, or at any rate had come under the influence of Chinese customs.

HWA LOLO. (MENG-HUA DISTRICT) W. YÜNNAN.

To see the Lo-lo *pur et simple*, one must seek him

in his own fastnesses, among his nearly inaccessible mountains. Greatly to our depression this we could not do—time and the rains rendering such a détour impracticable. The Lo-los of Mong-hoa are said to exhibit differences from those we met with. The Lo-lo people from near Mong-hoa are always called Mong-hoa-jen. But they are, of course, of the same race.

Although we were in a Lo-lo country, we could neither see nor hear anything of that charming Ssŭ-chuan Lo-lo custom so picturesquely described by Mr. Baber when speaking of the Lo-lo lady-guide! Either such a custom does not exist in these parts—as on diligent inquiry I have been invariably told—or the gentlemen Lo-los have not such implicit confidence in the western stranger wayfarer, or may be they fear that such a guide might prove too strong an attraction. Whatever the reason may be, our search for the Lo-lo maiden guide, "who drops one of her petticoats when anything goes wrong," was in vain.

On asking an old gentleman regarding the Lo-lo custom of tree-climbing, undergone by the bridegroom to gain his bride, the old cynic smiled, shook his head and said, "There is no such custom here; our young men would not take the trouble. They get their wives easier than that!"

The rose, rhododendron, camellia (white and pink), several kinds of fir, the cypress tree, wild raspberry and strawberry, were common on all the hillsides and several varieties of cactus are found in great abundance, also "Fairy palms" and the round sort "genii fists"—as

they are called by the Chinese—were also numerous. One variety has some half-a-dozen beautiful orange flowers issuing from the end of the leaf, which grows to 15 inches and even 18 inches in length and is 6 inches broad.

My horseman who, notwithstanding his being a little bit "daft," had a great deal of observation and sense and was a most kindly fellow, good naturedly pointed out to me all the beauties of nature, and showed wonderful observation for a Yünnanese. He used often to compare the steep precipitous hills to the famous Tali mountain-side, and everything we saw with something in his own neighbourhood. He offered me a share of his food, his lump of coarse sugar, wild raspberries, plums, his tea, and even his 6-inch square face towel, which he used for mopping himself with. The latter I felt compelled to decline.

On the 17th of May, when close to Chu-kai, I came upon a master mason of that place and some coolies, finishing the concrete covering to a 15-feet arch they had just laid in sandstone. The work was good, though rough. A channel had been dug to divert the stream (an affluent of the Papien), and the foundation had been put "in the dry." He must have been astonished at the questions regarding his work which I put to him, by aid of drawings on the ground and the ma-fu (horseman). He little knew that in the Ta-jen before him stood an engineer, a brother craftsman.

The next day we found ourselves surrounded by mountains, none of them of very great height. We left

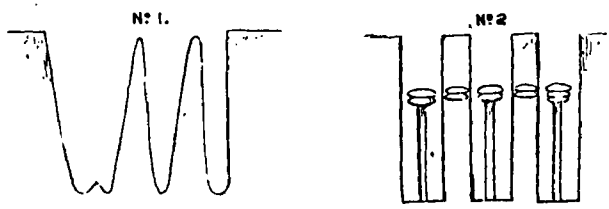
the Papien, crossed a number of high ridges and small valleys—mostly fertile and highly cultivated—and in the evening reached the plain or valley of Nan-tien, and crossed a stream running eastwards. This was one of the head branches of the Yuan-chiang river, known here as the Mong-hoa Ho, and further down, until it joins the main river, as the Tayang-chîang.

The town, which consists of some 300 houses, is remarkable for the number of temples in and about it, and for three two-storied pavilions. One stands behind the town, near the small fort which crowns a height. Another stands on the hillside on the opposite or south-east side of the valley, and the third on an island in the centre of the valley, where it opens out as is shown in the sketch. It was a Mahomedan stronghold during the late war.

A great number of villages line the sides of the valleys in every direction, and from all appearances this must be a prosperous country. The red marl of the lower slopes of the valleys, all around this town, is torn by the rain-fall into very abrupt ravines or fissures, looking as if they had been furrowed by some giant hand. In places sections, which would have warmed the heart of the geologist, were displayed cut clean and sheer down some 300 feet.

A curious spectacle presented itself in the pyramids standing in these ravines (see No. 1), but the columns (as in No. 2) were still more remarkable. These displayed the strata in a most comical way. They looked

grotesque and artificial enough to have graced some Chinese work of art or garden.



SECTIONS OF RAVINES AT NAN-TIEN.

Three sandstone standards of a peculiar design, for holding the official poles, were noticed at a village which we passed near here.

The number of temples, pavilions and pai-fangs which we had seen, and which increased as we entered the plain of Meng-hua soon after, was remarkable and denoted a degree of past affluence and prosperity which we had been quite unprepared for. But if religious edifices are wonderfully frequent, and solidly even handsomely built, alongside are ruins of forts and watch-towers showing the unmistakable trace of a cruel civil war. This became most apparent to us in the plain of Meng-hua.

The valleys around Nan-tien looked smiling, green, fertile and beautifully cultivated, as we wound up the side of the hill-spur north of the town. Isolated trees, as seen from above, seemed to stand like huge poppy stalks dividing the green fields.

A couple of days' marching up the side of the Mong-hoa Ho—which with another branch stream forms the Yuan-chiang—brought us to the extensive and beautiful plain of Mong-hoa—or Meng-hua, as it is officially called. The twistings of the road were more exasperat-

ing than usual, but the scenery was of more than ordinary beauty.

For the greater length the hills were steep on both sides, and therefore less cultivated. The eastern slopes were nearly bare. In the upper length the banks were in places lined with willows, and the aspect of the stream in these places, running through a tiny valley, reminded one of France.

At the extreme southern end of the plain, on a spur some 600 feet high, stands a most graceful and handsome seven-tiered pagoda. This is called by the villagers to the north Shitsow-tah, and by those to the south Wu-fong Po-tah—or by the names of the two villages close by, whose inhabitants mainly contributed to the cost of building it, which must have been considerable.

The local committee of construction is generally presided over by the local civil potentate, who is said not to lose by the erection of these religious edifices.

The sides, which are square, slope from top to bottom. Even the "htee," or umbrella—as the Burmans call it—has been ingeniously designed so as to have this effect. The pagoda is by far the most elegant structure of the sort we have seen, its lines having a distinctly graceful proportion. At its foot an arched bridge of three spans takes one over the stream and, a small saddle having been ascended, the beautiful valley of Mong-hoa opens its panorama before one.

The road skirts the eastern side of the stream and, a couple of miles before Mong-hoa is reached, we came upon a handsome nine-storied pagoda. A

temple on the lower hillside stands on the other side of the stream. The pagoda is square in section.

The valley sides are lined with villages and, after the town is passed, they become so numerous as to almost form a continuous row on either side. The plain, notwithstanding this, is not one-half cultivated and the villages, all substantially and even handsomely built, are often half-deserted.

This is the result entirely, we were told, of the destruction of the population during the war, though it is hard to believe that the pestilence has not helped to decimate the population in this terrible way.

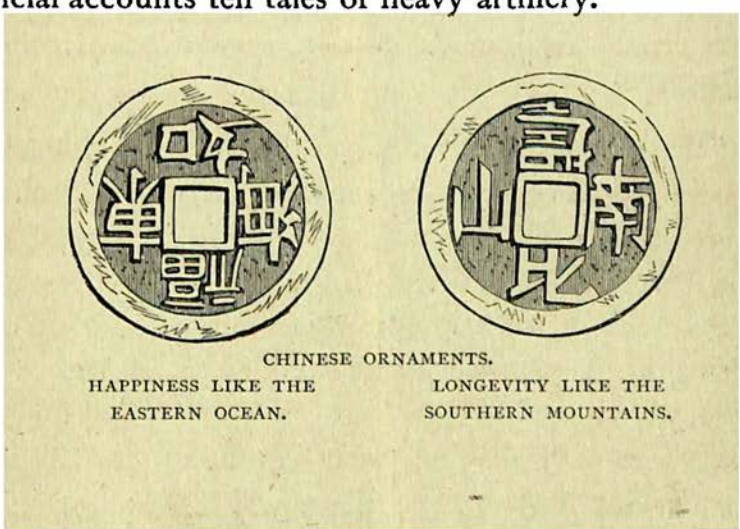
Little is seen of Mong-hoa from the outside above the blackened city walls, except a two-storied pavilion, the two-storied gateways and the official wei-kans. The city is not visible until close up to it, on account of á rising ground, which hides it from the south approach. The town looks commonplace, and has the usual air of sameness of other Chinese towns. It is very large and well-built, and far superior to any we had yet seen. It bears the unmistakable air of great former prosperity and importance.

Several very handsome pai-fangs in fine sandstone, with marble tablets, stand near the northern approach and, strange to say, only one of these, due no doubt to the better Mahomedan taste, has been disfigured by the usual grotesque daubs of colouring. The others, handsomely carved in good, honest stone, formed a pleasant contrast to the one decked with a mass of hideous red and green paint.

The walls and gateways of the town—loop-holed in

the most primitive manner—and the numerous watch-towers, show that this must have been the site of many a bloody scene. With Tali and Teng-yueh, it was one of the most important Mahomedan strongholds, but the walls and means of defence proved to me of what poor quality the Imperialist army must have been composed to be kept in check so many years before towns like these by a mere handful of Mussulmans.

Their engines were principally gingalls, flints, bows, spears, tridents and such-like arms, although the Chinese official accounts tell tales of heavy artillery.



CHINESE ORNAMENTS.

HAPPINESS LIKE THE EASTERN OCEAN.

LONGEVITY LIKE THE SOUTHERN MOUNTAINS.

CHAPTER XVI.

A hearty welcome—Sun-tien—A large market—Golden nectar—Double-storied houses—A Mahomedan country—A deserted village—Imitation marble—A fine yamen—Lolos a hill-people—A remunerative speculation—Hot springs—A heavy price—Summit of range—The Tali lake—The Tien-tsang Shan—View from Hsia-kuan—Snow-patched mountains—A fortified town—Illness of Charles Wahab—Hunger—Politeness—Sickness—Prostration—Kindness of Mr. and Mrs. Clarke—A pleasant rest—Rain—Advice of the Taotai of Tali—The plague.

WE halted on the 20th of May at a small Lo-lo hamlet, and received a hearty welcome from an old lady whose younger female folk were busy threshing corn. They were a merry, good-natured, laughing group, full of fun. Such a pleasant contrast to their more mock-modest Chinese sisters, who would all have vanished before the rude western gaze!

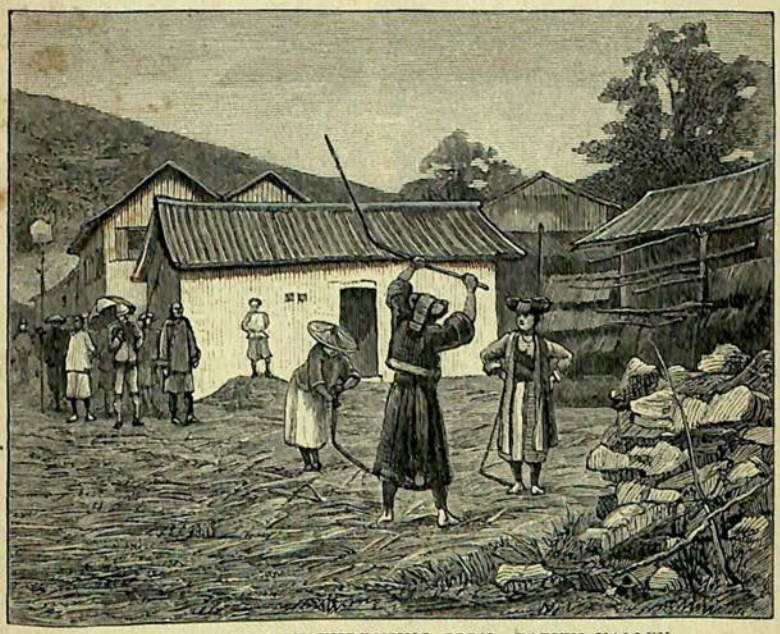
They not only laughed with but at us, and allowed us to take a photograph of them whilst they continued busy at their work. This was, as may be imagined, a matter of some difficulty, but the frank Lo-lo natures gave way to our gentle insistance.

Next day's march brought us to Sun-tien at the northern end of the plain. Numberless villages lined the valley, but a great proportion of it is waste.

Close by one halting-place we came upon a large fair, which is held for the people coming from the north and

the residents of the plain—nearly all of them being Hei Lo-los and Han-jen, the first forming the majority.

We spent a couple of hours wandering about, and



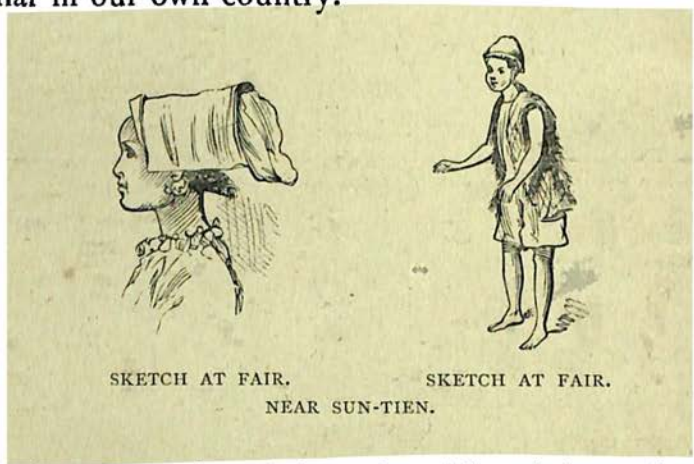
ABORIGINAL WOMEN THRESHING CORN—PAPIEN VALLEY.

GROUP AT FAIR, NEAR SUN-TIEN.

exciting so much interest that we felt we were quite the show of the fair. We saw many little things to interest

us, but none more gladdening than a man standing behind a huge earthen jar, covered up carefully, from which he served out to his customers small cupfuls of something white, looking like crushed crystal glittering in the sun.

The heat was intense. In a couple of seconds I had swallowed a cupful of snow and honey. What a drink that was, after sixty-five days of marching, day after day! It was a liquor of Hymettus,—golden nectar. I refused to have another. It would have been a shame to dull the impression of that first drink, which will linger in my memory. "On revient toujours à ses premiers amours," and the people laughed when—my face betraying the tale—I told them that iced drinks were popular in our own country.



SKETCH AT FAIR. SKETCH AT FAIR.
NEAR SUN-TIEN.

Ponies were tethered for sale, while trinkets of rough silver and imitation jade-work, sugar in cones, salt sawn in blocks, cakes, cloth, tobacco, and other commodities, were being sold in the fair, which covered an immense area. There must have been some thousand people

gathered together for the purpose of vending and buying, and we had been meeting a stream on the road all day. The Lo-los and other people were wonderfully good-natured and well-behaved—very unlike the Chinese.

We most unfortunately could take no photographs, as we had used all the plates for the day on some ruined houses and groups, at a village where we had halted some miles back. These are the chances of travel.

I could have bought a set of Lo-lo ornaments from an itinerant silversmith but, in face of our short finances —we had just enough to land us at Tali—dared not purchase. It was lucky I did not, for I had to abandon everything later on. The similarity of the people's dress and faces showed one that we were close by a Lo-lo country.

All the hillsides in this neighbourhood were peopled by Lo-los. The villages we passed showed in their fine, large houses—many of them double-storied—with handsome wooden carving over the doorways, frescoes under the eaves, rich cornices and tiled mosaics, the signs of former affluence and taste. The marks of ruin and desertion, the fruits of war and perhaps the plague, are in this Mong-hoa valley more evident even than in the Ching-tung plain.

The solidity and finish of the work in dwellings and joss-houses are sure signs of Mussulman influence. Indeed this was one of the strongest holds of the Mahomedan rebels, and even now many of their descendants are to be found there, and their religious writings are still taught in certain schools of Mong-hoa.

At night we lodged in a village close by Sun-tien, called Yensi-chang, which was almost entirely deserted. A winding paved causeway led us through unpeopled streets, on either side of which were fine, almost mag-

CHINESE MUSSULMAN.

nificent buildings, which were substantially built and handsomely decorated. They were nearly all of brick-work, on rubble stone foundations. The outside was plastered and then painted over, frescoes and bas-reliefs

were plentiful—the ridging and finials of the roof being very handsome.

These buildings, because of their genuine good workmanship, compelled our admiration; the only drawback to them being the juxtaposition of tawdry imitations. The practice of copying Nature makes it hard to know which is real and which is counterfeit. Magnificent marble slabs are enclosed in a frame of black and white, which on close inspection turns out to be white plaster over mud, mottled with rude black paint. A rich cornice of elaborate design, crowning a wall opposite a yamen or temple, is thus composed, where it has not fallen off. Thus everything is a mixture of the grand and genuine with the shoddy and counterfeit.

Our lodgment was a once magnificent but now uncared for yamen, built by one of the prominent Mahomedan leaders who commanded in this district. The building did honour to his good taste. It was the finest example of architecture we had yet seen in Yünnan. Although of the usual Chinese design, it was most un-Chinese in its solidity and finish. It is now a travellers' caravanserai, for the use of all mandarins passing through the town, and is cared for after the usual Chinese fashion.

There must be an immense number of villages lining this plain. Some twenty could be seen, as we wound our way next day up the lower slopes of the northern hillsides of the valley. All were well-built and, notwithstanding the many ruins, showed evident signs of past affluence and prosperity. We thought that here, as at

Ching-tung, notwithstanding the denial of the people, the plague must still be assisting the results of the war, in effecting this sad state of affairs.

The Lo-los and other hill-people prefer to remain in their hill hamlets, and do not care to change their habitat to the plain. An enterprising company might lease the Mong-hoa or Ching-tung valleys, and make a magnificent speculation out of them.

Close by Mong-hoa are some hot boiling-springs which, however, we had not time to visit. They have a great local reputation for curing all sorts of ailments. We heard many stories regarding them; but all agreed that they made a sick man well and a sound man ill. In addition to the one near Mong-hoa, others are found also—a small one at a place some 10 li from Hsia-kuan, and the largest and most celebrated in this part of Yünnan at Lang-k'ong hsien, which is situated some 120 li north of Tali.

They are said to be strongly impregnated with saltpetre, probably sulphur, which at Lang-k'ong is condensed on a cover placed over the spring, and collected once a year. It is sold at 20 taels (or about £5) for the pound, and is held in great estimation as a medicine. Eggs are boiled by being immersed, and pigs plunged in it have all their hair taken off in a few seconds. A stream of cold water is mixed with the sulphur water for the baths.

A toilsome ascent of a couple of hours brought us to the greatest height we had yet crossed, 9200 feet, and to the summit of the range dividing the Tali lake from

the Mong-hoa plain. Several times we had been disappointed by finding that we had to take still another turn of the road. At last, rounding a bend in the pathway, passing through a small dip in the hill-summit, that glorious sheet of water repaid us for many weary hours of marching, and we sat down and feasted our eyes. An opportunity for writing "fine English" offers itself which I shall wisely refuse to make use of.

The illustration in Garnier's work, as Mr. Baber has noted, fairly represents the range and lake, but the western mountain merits a more prominent place. The lake—some 20 miles in length by 4 in breadth—is cased in by a magnificent expanse of mountains. The foot of the eastern range is bathed by its waters, while a margin of some 3 miles of cultivated sloping ground, looking like a carpet of variegated colours, intervenes between the lake and the western mountain mass, named Tien-tsang Shan.

From the south end of the valley, near Hsia-kuan—from whence we first caught a glimpse of the lake—there was no snow to be seen. The mountain had a far grander appearance later, from Tali and its neighbourhood. It was only as we approached that town that the snow became visible, dotted here and there, high up the mountains, showing in mere white specks and streaks on the dark mass. The range has been estimated as from 14,000 to 15,000 feet in height, and is probably higher, as snow is found on its peaks all the year round.

The "chaine," as Garnier properly calls it, is a

magnificent, ruggedly serrated, mountain mass, with no remarkable prominent peak. He describes it as "covered with snow during nine months of the year." As a fact, it is not only so covered during nine months, but has patches of snow on it during the other three hottest months. On our arrival, and till the 1st of June, we saw snow on the range.

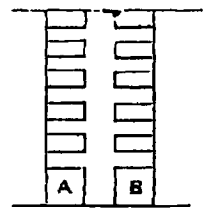
Descending the hill I gladly hastened forward to Hsia-kuan, a stongly fortified town at the south-west extremity of the lake.

Poor C. W. was not strong enough, owing to dysentery and consequent ailments, to stand our continuous marches on bad fare over difficult country. He had to be carried most of the way from Ssŭ-mao; and I looked forward with dread to the journey from Tali to Bhamo, which would have to be made without any chair. I felt very thankful that, although from time to time far from well, I had been able to use my legs, and walk or ride all the way, except the two days before we reached Lin-an.

I reached Hsia-kuan about one o'clock in a famishing condition, and halted until C. W. and the men came up. Hunger soon brought me to a restaurant, where tea and cakes were the only articles procurable. The restaurant keeper looked astonished when he saw the rapidity with which a plateful of cakes was despatched by me.

There was a regular omnium gatherum in the restaurant. Some Chinese, many Lo-los, and other people were sitting in twos or threes at little tables, on

either side of the refreshment room, while the host—a Mahomedan, if ever there was one—was baking in the background at A and B.



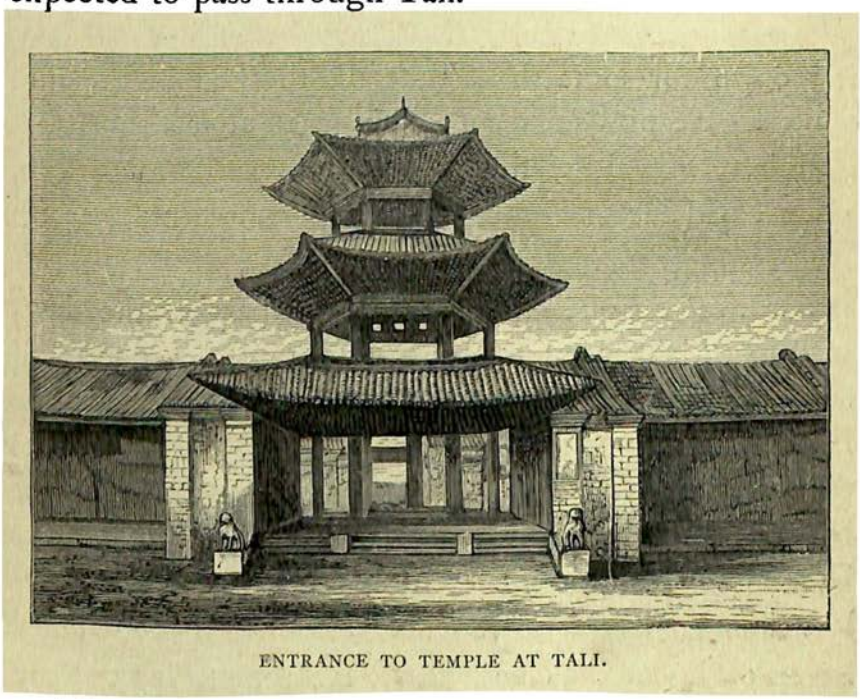
Two men were seated at the small table which I chose; all the rest were crowded. Seeing me approach they courteously got up and, against my wish expressed by gestures, went to another table. All the people were polite, and did not annoy me with any oppressive signs of curiosity.

Some time afterwards C. W. arrived, feeling ill, and lay down for some short time on the bed in the inn, while I gave him some medicine; then after a short rest he recovered a little and was able to be carried into Tali, while I had the pleasure of travelling some 8 miles along a very slippery causeway on my mule.

I was too fatigued to walk, and this part of the day's work wearied me terribly. All of my party, being anxious to reach Tali, had pressed ahead and, for the first time in our march, instead of being the first I was the last to arrive. Torn clothes, broken shoes, unkempt hair and weariness nearly amounting to prostration, must have given me a more than usually seedy appearance.

When I arrived at the inn, I found C. W. sound asleep on his bed. I had just found time to lay out my bedding and commence my bath, when the interpreter—who had been told to inquire whether there were any English missionaries residing in the town—came into the room and said that a gentleman had called, and was waiting to see me.

How delighted I was! I called out, begging the gentleman to seat himself till I could come out, "rushed" my bathing and clothing operations, and two minutes afterwards was shaking hands with a fellow-countryman and hearing—what a charm lies therein—a hearty English voice. It was Mr. George Clarke, one of the China Inland Missionaries—to whom, by a curious chance, I had received letters from the Mission Secretary before leaving home, although I had never expected to pass through Tali.



ENTRANCE TO TEMPLE AT TALI.

Mr. Clarke not only invited us to dine and spend the evening but, once having got us there, would not let us leave. As we walked round he talked, to our surprise, of his wife, and a few minutes afterwards we were shaking hands with Mrs. Clarke, a Swiss lady, whose

graceful kindness, joined to her husband's unbounded hospitality and generous assistance in many different ways, made us soon forget any hardships which we had encountered.

The continued strain of our marches, the fatigue and not less the anxiety and the disappointment of the Ssŭ-mao incident, had told on me, and I felt unwell and would have been seriously ill, if our kind friends had not taken such good care of us. A few days with them, together with their pleasant society, soon set me all right, while C. W. picked up his strength for the time.

The rain, which had kindly held off till we got to Tali, now drizzled for a few days and then poured steadily all day long, while the mountain mass, behind the house, was covered with clouds and mist two-thirds down towards its base.

It was no pleasure trip that we had before us, consisting as it would of twenty days' march to Bhamo, in heavy rain—at the unhealthy time of the year—when no caravans were travelling and part of the road was in a disturbed state. The plague, we were told by General Hwang—the Ti-tai * of Tali—had been very bad this year at the capital and along the high-road, and dead men were to be seen at nearly all the inns on the roadside.

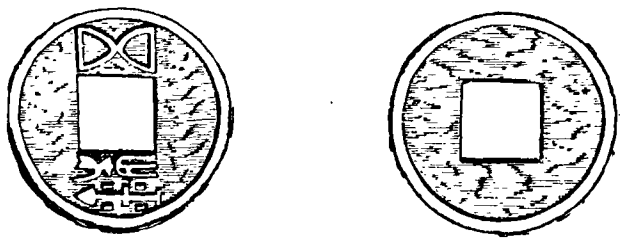
The Ti-tai did his best to persuade me to turn back to Canton; but I informed him that we had come up

* General.

the plague-stricken Papien valley and did not fear the Yeh-jen.* There was no reason therefore, that we could see, why we should prefer a journey of seventy or ninety days to one of twenty.

The plague, however, had been undoubtedly severe between Tali and Yünnan, and along this road.

* Kachyens of Burma, a hill-people, designating themselves Ching-paw, namely men.



Reverse. Obverse.

ANCIENT CASH, COINED A.D. 25.

CHAPTER XVII.

British goods found in the Shan country and Yünnan—Absence of communication—Intention to explore for railway—Want of new markets—Efforts to discover a good trade-route—Interest taken in the subject—Extension of British Burmah railway system—Captain Sprye—Physical description of Yünnan—Richness of the south and south-west—Effect of war—Opium—Population—Imports—Exports—Mines—Independence of the Shan country—Puerh tea—French in Tonquin—Difficulty of proceeding inland from Man-hao—No satisfactory statistics about trade of the Shan country—Population of Shan—Rapid increase of trade with Upper Burmah—Cattle from Shan—Taxation of Shan traders by King of Ava—Trade and affluence of British Burmah—Increase of population and trade in Tenasserim—Arakan—Annexation of British Burmah—Fears of the Government of India—Heavy surplus revenue—Great increase of trade—Cause of increase—Irrawadi Flotilla Company—Mandalay traders—Success of Rangoon and Prome Railway—Toungoo Railway—Suggested extension to Mandalay and Assam—More communications required—Reasons of sparse population—Cause of its increase—A Resident required at Zimmé—Importance of that place—Chinese settlers.

THE character of the country lying between Tali and Bhamo having been very ably described by Mr. Colborne Baber, in his 'Notes on Mr. Grosvenor's Mission,' I think my arrival at Tali a fit opportunity for reviewing the question of opening up Yünnan and the Shan country to British commerce.

All travellers who have explored these countries have found articles of British manufacture at the various local trade centres. On inquiry, they learned that goods

had permeated through the intervening country from Rangoon or Maulmain viâ Zimmé, Mandalay or Bhamo; from Shanghai viâ the Yang-tze; from Canton viâ the West River; or from Man-hao on the Red River.

Owing to the absence of navigable water communication throughout Yünnan and the Shan country, and the evil condition of all the land routes, together with the great length of carriage, the cost of European articles is nearly prohibitory, and only such goods as matches, knives and needles, that can be conveyed in small parcels, are to be had at reasonable prices.

It was my intention, as I have previously stated, to explore the country lying between Ssŭ-mao and the Siamese Shan State of Zimmé as, having well considered the subject, I concluded that a railway might be made through that country to connect Yünnan with Rangoon and Maulmain, at no prohibitory cost. The necessity for a railway to open up this large tract of country to our trade, and my reasons for settling upon its direction, I shall now lay before my readers in this and the following chapter.

It would be idle to dwell at length upon the value to the mercantile body of new markets. The question of discovering such markets is one that must always deeply interest the mercantile public. But at the present time, when industry is no longer an English monopoly but an international question, and with the present unsatisfactory state of trade in the manufacturing districts, it has a special value. Such a market has long been

sought for in the direction of South-west China, a field of promising dimensions and one of the few left still practically untouched.

These are not days in which we can afford to lose any opportunity. The international fight is too keen to permit of this. With the French in Tonquin making persistent efforts to be before us in securing the trade of Southern China, it is necessary that we should neglect no chance to gain the command of this market and retain the place we have held so long in the mercantile position of nations.

The question of attempting to discover a practicable trade-route between Burmah and China has long engaged the attention of the commercial bodies in England and the East, as well as of the statesmen entrusted with the control of affairs.

Parliamentary papers show that all the officials to whom the administration of British Burmah has been confided—including such names as Sir Arthur Phayre, General Fytche, Sir Ashley Eden and Sir Charles Aitchison—have urged the importance of the discovery of some such trade-route. Mr. Bernard, the present Chief Commissioner, who has done so much for the communications of British Burmah, is deeply interested in the question.

Two attempts have been made to examine and open out relations with part of the region now under review. But unfortunately these, the only practical attempts made in this direction—notwithstanding the boldness and skill of the leaders of the expeditions—have met

with the fate which usually attends armed expeditions—failure and disaster.

Advocates of this, that or the other route—mostly advocates merely on paper—have from time to time appeared upon the horizon, to share the fate of arm-chair projectors, and fade away from sight almost as soon as they had appeared.

I shall not attempt to trace here the history of the extensive mass of literature upon this subject. I shall instead endeavour briefly and concisely to treat the subject de novo and entirely on its own merits.

Up to the present there have not been sufficient data on which to base any serviceable discussion, far less the advocacy of one route over the other. What is first wanted is an examination of the countries in question—a study of the state of these countries and a survey of the physical features by some competent agency.

It was in the belief that it is in this way only that the question should be approached that I embarked on my late journey. I now set myself, after a careful review of all the former information which had been collated and that amassed by myself during my journey, to the task of trying to solve two questions:—

1. What present trade is there and what prospective trade will there be, if proper communications are constructed?

2. From which quarter, and along which route, can this communication best be effected?

For the proper elucidation of the subject a map specially constructed for the purpose by Keith Johnston

is appended. This map shows the whole of Indo-China, and especially the region affected by the question of trade-routes from Burmah. My late line of exploration from Canton, through the South China border-lands, to Burmah is shown in red, and the tracks proposed for farther exploration through the Shan country—as being probably suitable for the construction of railways, to open up the country to trade—are shown in dotted red lines.

Another map, by Stanford, on a larger scale, is likewise appended, in order to show my suggested future extension of the British Burmah system of railways to India on the one hand, and my proposed railways through the Shan country to Bangkok (the capital of Siam) and to the frontier of Yünnan, the south-western-most province of China, on the other.

Among the projectors of Indo-China trade-routes, referred to by me above, I would make one honourable exception, namely that of Captain Sprye. This gentleman's life may be said to have been devoted to the solution of the problem of discovering a trade-route.

Later on it will be found that, with data which were not in his possession, and looking at matters with the eye of an engineer, I differ from him in my conclusions regarding the route or routes which I believe will be found practicable.

Still I would wish here publicly to credit this "visionary," as he has not unseldom been termed, with having been the first to bring before the public such a project.

The persistency with which he afterwards pressed

upon the Government and the public this question, when he was not in possession of sufficient facts, was unhappily the cause of rendering the subject distasteful to many.

In order to arrive at any reasonable conclusion as to the present and prospective trade, it is necessary to pass concisely under review all the information at our disposal regarding South-west China and the Shan country.

For fuller particulars about the Shan people and their country I would refer the reader to my book 'Amongst the Shans,' which is now in the course of publication.

The province of Yünnan, the most south-western of the eighteen provinces of China, is the one that concerns us at present.

Yünnan forms an extensive uneven highland plateau, in which the main ranges have a trend north and south. Between these ranges, which vary in height from twelve to seventeen thousand feet in the north to seven or eight in the south, are numerous deep defiles, through which run some of the largest rivers of Indo-China. Amongst these the most notable are the Mékong or Cambodia, the Salween, and the Shwéli. There are lakes of considerable extent. Fertile plains and valleys are numerous.

An important discovery made during my late journey was the much greater fertility of the soil and the more affluent circumstances of the population in the south than in the north of Yünnan.

The only accounts that we have had of the province, with the exception of that of the French Expedition,

have been from journeys through the northern region, which is a poor and sterile country, where the character of the country and people is greatly inferior to that of the south. In the north the province is wild, broken and almost uninhabitable, on account of the heavy mists, fogs and rains. In the tangle of mountains there are few valleys to arrest the eye. The population is wretchedly poor and sparse, living chiefly on maize—for the country is too mountainous for the production of rice. Maize is the ordinary food, rice an article of luxury. Other cereals are cultivated in small quantities. Tea and tobacco of the poorest quality are found here and there. There is no commerce or industry.

The south and south-west are altogether different. The mountain ranges—which in the north-west rise above the snow-line—towards the southern borders subside greatly, and give place to undulating tracts and plains, which increase in their extent and level character towards the Gulf of Siam.

The country at first presents to the untrained eye the appearance of a confused sea of mountains, amongst which it is hard to detect any general trend of the ranges or the existence of table-lands. But a more intimate acquaintance shows that the leading or main ranges have one fixed bearing, namely north and south.

In marching from east to west, mountain ranges are crossed, but between these lie large plateaux, or plains, and valleys parallel to the main ranges, and contiguous to these are smaller valleys and plateaux.

The climate of the south is very different from that

of the north. The season of the rains lasts from three to four months—from the end of May to the middle of September—but the monsoon is not heavy. In the dry season a steady breeze prevails, except in the lowest valleys. The temperature may be characterised as agreeable and healthy.

The plains are rich and, as a rule, thickly populated. The number of towns and villages is remarkable. They are found close together, and occupy the best position in the plains and valleys. The population is markedly different from that of the north.

Except in the cities, the mass of the people is made up of a number of aboriginal tribes—such as the Lo-lo, Pai and Miao,—who have a distinct character and physiognomy. But even in the cities the Chinese type has been affected by these aboriginal tribes.

Amongst them we found a kind-hearted hospitality and frankness of character. They are poorer than the Chinese. Both men and women cultivate the soil and rear cattle. The women do not crush their feet as the Chinese do, and they wear a variety of picturesque costumes, which constantly change as you pass from township to township.

Notwithstanding the richness of the country, there is hardly any trade. This is partly due to the late Mahomedan rebellion and the plague which followed it. But these are certainly not the only causes. *The chief reason lies in the want of communications.* Not only is there an absence of any trade approach from without, but intercommunication within the province

between town and town is rendered practically impossible by the absence of good roads. All merchandize has, for this reason, to be carried on the backs of porters, mules or ponies, and the cost of such conveyance over long distances is enormous.

In the plains the products are rice, maize, peas, beans, opium, tobacco and sugar. Most of the European fruits—such as apples, pears, plums, peaches, chestnuts, &c.—are found; while on the hillsides roses, rhododendrons and camellias of several varieties are seen growing freely.

Quite one-third of the cultivated area is devoted to poppy, which is partly used locally by the Chinese valley dwellers but mostly exported to the neighbouring provinces. The aboriginal tribes manufacture opium for sale, but do not use it. Occasionally two poppy crops are grown in the year, but usually a pea crop succeeds the poppy in May. The Yünnan opium finds a ready sale in other provinces on account of its superior quality.

As regards the use of opium, I am of opinion that it has a most injurious and evil effect upon the Chinese, especially on those living in the highlands, where they seem to consume more than in the plains. The aborigines, who drink a rice spirit but who avoid opium, present a great contrast to the Chinese in respect of appearance and activity.

But, much as I deplore the widespread practice of opium-smoking, I do not see how it is to be stopped. The Government issues edicts prohibiting the culti-

vation and importation of the drug, but is powerless, I believe, to deal with the question so as to effect any reform. Within the walled prefectural cities, and indeed under the very walls of the yamen or official court, we often found the poppy growing.

In view of this it is impossible not to believe that the stoppage of the introduction of Indian opium into China would mean no diminution in the consumption of the drug. It would simply mean an increased area laid under cultivation in China itself.

The ill-effects of opium were chiefly made apparent to us through our close intercourse with the people on the march, in the inn or in some peasant's house. But we constantly met mandarins being carried in their sedan-chairs under the influence of the drug, lying sunk in a heavy sleep while they were conveyed over some precipitous road.

A significant fact was that nearly all the mandarins we met, and with whom we exchanged presents, made their first inquiry as to whether we had any European medicine for the cure of the craving for opium.

The population of Yünnan is probably not less than four millions, having sunk to that figure from fifteen millions through the devastations of the civil war and the plague. The province is now however, with order fully restored, slowly recovering itself.

The principal import—indeed at present almost the only import—is cotton from the Shan country,—either by way of Ssŭ-mao in the south, or Bhamo in the west. The cotton is imported on pack animals and carried to

different parts of the province, where it is worked up into cotton stuffs.

A certain amount of British piece-goods, salt and European odds and ends—such as pins, needles, small looking-glasses, matches—British and Swedish — are imported by these routes, but more still from Canton. The principal exports are opium, orpiment, iron and copper made into cooking pans, chestnuts, &c.

There can be no doubt as to the mineral wealth of the province. On our way through the south and west we met with numbers of caravans carrying coal, iron and copper in ingots, as well as silver in small quantities. At Tali we saw large quantities of gold being prepared for the Burmah market by being beaten out into leaf.

No encouragement is given to the development of mines by the authorities, without whose express permission they cannot be opened. The fact is that the Chinese mandarin has no love for mining operations, on account of the unruly nature of the population that gathers about the mines. Miners are everywhere found to be a difficult class to deal with, and the Chinese officials find themselves powerless to control them.

Gold, copper, salt, iron, silver and lead-ore mines were passed by us on our way through the south and west; while coal, copper, lead, zinc, tin, iron and silver are to be found in several places throughout the province. Garnier's accounts of these, as given in his great work, are reliable.

Nothing excites more suspicion than a desire to

inspect and examine these mines. As a cursory visit could lead to no trustworthy information, we considered it wiser to disclaim any interest in the subject. For trustworthy information it would be necessary that a mining expert should make a considerable stay at the works, and give us a detailed report.

An interesting discovery made by us was that the most celebrated tea in China comes from a part of the Shan country, mainly from a district called I-bang situated some five days' south of the Yünnan frontier. This tea, which by a misnomer is called Puerh tea, from the name of a prefecture in Yünnan, is sent to the town of Ssŭ-mao for distribution. From that place it is forwarded to Pekin and the northern provinces—by caravan to the Yang-tze, thence by river to Shanghai, and thence northwards.

The enormous cost of carriage may be gathered from the fact that this tea—which is drunk throughout the south by all the peasantry—is so costly when delivered at Shanghai that it cannot be exported to Europe or Russia. I have no hesitation in saying that before many years are over it will be shipped from Rangoon to China and elsewhere.

A proof of the comfortable condition of the Yünnanese is that the peasantry drink tea everywhere through the south and west, whereas in the neighbouring provinces of Kwang-si and Kwang-tung they drink principally hot water.

When we were in the south of Yünnan we heard a good deal about the movements of the French in

Tonquin, and a high official—the Tao-tai of Yünnan-fu, the capital—passed us on his way to inquire what was going on. When we asked what this official was going to do, we were told that he was about to investigate the action of some unruly tribes. These tribes, it is needless to say, were the French.

Information regarding Tonquin must be of interest. When we were at Men-tzŭ, which lies one and a-half or two days' journey north of Manhao, we found the plateau level to be 3882 feet by boiling-point. A range of hills, seemingly some 2500 to 3000 higher, intervened between the Songca and Manhao. Taking the height at that place to be 250 feet above sea-level—a fair allowance to allow for the probable rise from the mouth—an ascent of at least 6132 feet would have to be made, and a descent of 2500 before the Men-tzŭ plain can be reached.

The inhabitants of Yünnan have a great dread of Manhao and the valley of the Songca as being deadly, owing to the miasma. According to the accounts we had the Yünnanese always return to the top of the plateau the same day on which they descend, which they seldom do.

It was my desire to visit the Songca and follow its course up from Manhao to Yuan-kiang. At Men-tzŭ I made every effort to secure guides for the purpose; but, although we offered a large sum, we could induce no one to go. The reason given was the unhealthiness and absence of any roads.

The accounts given us of the river between Manhao

and Yuan-kiang were that it ran between steep and precipitous bluffs, and that the torrents and rapids were fierce and numerous. This is borne out by the height of the river at our point of crossing, at Yuan-kiang, where the boiling-point showed 1033 feet above sea-level. This would give a fall of 783 feet on the short distance between Yuan-kiang and Manhao.

Thus, from the foregoing, it will be seen that the only way to approach the town of Yünnan—according to Dupuis, the goal which the French seek—must be by ascending the plateau, by crossing the range of hills previously indicated, and encountering the other by no means despicable difficulties on the way to the capital. But Yünnan-fu, though the capital, is by no means in the richest part of the province.

I would point out the inaccuracy of the western Tonquin boundary, as shown on many maps. It is correctly delineated on my map. Instead of extending to the Cambodia river, as it is often shown, the frontier lies at its westernmost limit, near longitude 102½°. The intervening country between that longitude and the Mékong forms part of the Independent Shan country. It is in this very region, at I-bang and close by, that the celebrated Puerh tea, described before, is grown. *The position of the Tonquin-Shan boundary is one that should be kept well in mind.*

The suitability for navigation of the river below Manhao is alluded to later on, where the question of trade-routes is briefly discussed.

At present there are no satisfactory statistics about the

trade of Burmah and the Shan country. The trade permeates into Burmah through many different routes. A check is imposed at a few places where trade passes through. We know the amount of traffic which passes through from Upper Burmah by the Irrawadi and Sittang rivers. How the merchandise is dispersed on its arrival in Upper Burmah we have no reliable accounts. How much of it eventually reaches the Shan country, and through it the Chinese borderlands, we have no means of finding out.

We know from Colonel Yule that the population of Upper Burmah itself in 1857 was 1,200,000, that the population of the States then tributary to it, and which have lately cast off its yoke, was about 2,000,000. Dr. Clement Williams, at one time Resident at Mandalay, calculated the population of Upper Burmah in 1868 at 1,000,000, and of its tributary States at 3,000,000.

The greater portion of the States belongs to the region now under discussion. We may therefore safely assume the population of the Burman-Shan country, which is now practically independent, to be not less than 2,000,000—or more than one-half the present number of the total population of British Burmah.

By the last Administration Report it appears that the population of British Burmah is 3,736,771, including 316,018 natives of Upper Burmah. Whether the population of the latter country has decreased since Colonel Yule and Dr. Williams made their computations we have no means of judging. The large amount of this

population now settled in our territory would imply that it is unlikely to have increased.

In 1878–79 the goods passed at Rangoon at 1 per cent. duty for export to Upper Burmah (*viâ* the Irrawadi) and cleared at the Allanmyo Custom House, was £588,375, and in 1880–81 (two years later) it was £907,269. This shows the rapidity with which the trade is increasing.

In 1878–79 the exports to Upper Burmah, *viâ* the Irrawadi, reached £1,716,751, and by the Sittang £44,210, giving a total of £1,760,961. The imports into British Burmah by these routes were £1,920,914.

The amount of trade passing into and from Upper Burmah, the Shan country and Siam, over the various land routes, owing to the impossibility of check, is unknown. One fact may be mentioned, namely that 41,588 head of cattle—of the value of £126,943—and 1,322 horses, ponies and mules—of the value of £13,553,—were brought into British Burmah for sale from the Shan country.

The trade through Upper Burmah with the Shans is carried on under the disadvantage of heavy taxation, specially imposed by the authorities of Upper Burmah upon the Shan traders. These men have not only to pay the usual taxes or fees charged at the different guard stations, but are further subject to a 4½ per cent. ad valorem duty, on arrival at any of the four cities of Ava, Sagain, Amarapoora and Mandalay.

From the figures quoted before, it would appear that every household of six persons in Upper Burmah and

the Shan country spends only on an average about £2 during the year on imported articles, against £12 in British Burmah, as will be shown below.

Having examined the state of trade and population of Upper Burmah and the Shan country, I will now pass on to British Burmah.

The following facts come from the British Burmah Administration Report for 1880–81 :—

"In British Burmah, about 11 per cent. of the population dwell in towns, and 68·56 per cent. make a living by agriculture. There is an immense deal of petty trading all over the country. The amount of goods and produce that moves about the country in boats, in steamers, on the railway, in cars and on pack bullocks, and on pedlars' backs, is surprising for so small a population.

"Besides the goods and produce that come from or are consigned to the kingdom of Ava and Western China, British Burmah exported £8,525,000 worth of produce, and imported £6,983,000 worth of goods during the last year. It received £780,000 worth of treasure more than it sent away. The imported articles consisted chiefly of luxuries rather than necessaries.

"During the past five years the average surplus of imported over exported treasure has been £1,340,000 per annum. The greater part of this silver and gold is converted into ornaments by the Burmans and Karens.

"It would seem, therefore, that every householder of six persons in British Burmah must have spent, on the average, about £12 during the year 1880–81 on im-

ported articles and jewelry. These figures indicate the existence of a high standard of comfort among the Burman families.

"There can be no doubt that the average income of a Burman household is very much higher than that of a family in Continental India. The wages of unskilled labour range from 5*s.* a week at the slack season in Kyouk-hpyoo, to 25*s.* a week in the busy season at the rice ports.

"The average wage over the whole of Burmah is probably about 7*s.* 6*d.* per week (or 10 annas for each week day) as compared with an average of about 2*s.* 3*d.* a week (or 3 annas for each week-day in the rest of India). The earnings of ordinary cultivators are proportionately higher.

"Wealth, such as it is, is very widely distributed. The great majority of the people are very comfortably off, but there are few rich people. Burmans as a rule do not save money. They are open-handed and lavish in their expenditure. They give away a good deal in charity to their monasteries and other pious institutions. They spend freely on dress, on jewels, and on entertainments."

In 1826 the population of the province of Tenasserim, which then included the whole of British Burmah lying to the east of the Salween river, was only 70,000 souls. In 1880, the population had increased to 595,740. This fact is a most important one to bear in mind.

For many years after our annexation of Tenasserim it was a mooted question whether it was not advisable to

hand back this province to the King of Upper Burmah, on the grounds of the population being so sparse and the country so poor.

Now we find that the three ports of this province of Burmah have the following trade:—

	Imports.	Exports.
Maulmain	£979,001	£1,482,580
Mergui	45,856	52,174
Tavoy	45,224	37,221

This is the part of Burmah for which least has been done in the way of communications!

In 1829 the province of Arakan had only 121,288 inhabitants. In 1880 the population had increased to 573,019. In 1862 the different provinces—Arakan, Pegu, and Tenasserim—were amalgamated and called British Burmah. In 1863 the population of the whole country was 2,092,331. In 1881, when a most careful census was taken, the population was found to have increased to 3,736,771.

It will be seen by these figures that Tenasserim, the Cinderella of the three sister provinces, which was nearly being cast away as valueless, has increased in population to the extent of 850 per cent. in 54 years.

The annexation of the provinces, now called British Burmah, was avoided as long as possible by the Government of India, as they considered their annexation would be a mere burden upon the Indian finances, and that it would be next to impossible to keep in order the very great length of frontier. Such fears have proved entirely groundless, as far as our Eastern frontier of

1200 miles in length—which is protected and kept in order solely by the local police—is concerned.

Our Thayetmyo and Toungoo border is guarded by garrisons at those two towns, with a base garrison at Rangoon. The wing of a native regiment, the only force usually quartered at Maulmain, would have long since been withdrawn, had it not been necessary as a guard against outbreaks in the large jail maintained at that place.

So far from British Burmah having proved an incubus to the Government of India, the surplus handed over to Government, between the years 1873 and 1881, amounted to £7,381,485.

The surplus of 1881 amounted to £1,097,569, from which has to be deducted the cost of troops, £361,623; the net surplus to be handed over to the Government of India in the latter year would therefore be £735,946.

It is thus evident, on comparing British Burmah with the remaining provinces of India, that this neglected child has proved the one which is now of the greatest benefit to the State.

I will now show the increase of trade from the port of Rangoon since 1852. Between 1826 and 1852 the average annual number of arrivals and departures of ships was only 125, of which only 20 were European vessels. The rest were from the Madras coast—coasting schooners, junks and kattoos.

Heavy duties in kind had to be paid at the rate of 12 per cent., and the conduct of the Burman authorities, who were as exacting as usual, led to the outbreak of

the second Anglo-Burmese war, the result of which was the annexation of Pegu. In 1881, at Rangoon, the number of vessels entering the port was 842, and the tonnage 584,450.

In 1833 178 vessels cleared from the port of Akyab, in Arakan. In 1840 the number was 709, and the tonnage 82,111.

In 1880-81 the tonnage entering Akyab was 207,054, carried in 602 vessels.

In 1824, when we took Maulmain, we found it to be only a small town. We made it a free port, and no statistics of imports and exports were kept.

For many years previous to our taking the country ships had ceased to visit Maulmain, and Mergui and Tavoy did but little trade. In 1881, at Maulmain, 573 vessels, with a tonnage of 266,000, entered the port.

So rapidly did the trade of Akyab and Maulmain increase that in 1852, when the second war broke out, the former was doing a large trade in rice, and the latter in timber.

In 1854-55 the tonnage cleared from Akyab was 58,096 carried by British vessels, and 65,697 in foreign vessels. The imports were £707,670, and the exports £664,058. In 1861-62 the British tonnage had decreased to 55,830 and the foreign to 50,930, the imports being of the value of £562,749, and the exports £460,153.

In 1881 the gross number of vessels entering the Burmah ports was 2794, and the tonnage 1,263,163.

In 1876 the value of exports was £3,848,863, and

imports £2,170,025, giving a total of £6,018,888. In 1880-81 the value of exports had increased to £8,525,000, and that of the imports to £6,985,000. This does not include the goods and produce that come from or are consigned to Upper Burmah. The total value of the exports and imports in 1880–81 was £18,280,416.

The progress made in the inland trade of British Burmah with Independent Burmah and the Shan country during eleven years is shown below:—

	1869–70.
Value of Exports	£1,283,588
„ Imports	905,308
	£2,188,896
	1879–80.
Value of Exports	£1,880,052
„ Imports	1,983,354
	£3,863,406

The value of inland trade in textile and fibrous fabrics during these eleven years was as follows:—

	1869–70.	1879–80.
Cotton Piece Goods	£44,549	£191,821
Silk	9,025	168,936
Woollen	7,941	43,524
Cotton Twist and Yarn	49,281	157,924
	£110,796	£562,205

Between 1871 and 1881 the export of rice increased from 487,162 to 892,262 tons; the boats plying on the rivers from 60,329 to 65,000; the steamers plying on inland rivers from 9 to 38; cultivated land from

2,090,386 to 3,518,685 acres; and the total general revenue—exclusive of municipal, local, port and that received from railways—from £1,232,066 to £2,164,067.

From these statistics it will be seen how the people of the country have become enriched, their purchasing power increased, and a vast trade brought into being solely by the fostering care of a civilised Government, and the ensuing tranquillity of the provinces under its rule.

Very little, until late years, had been done for the province; until 1868 there were no steamers on the river Irrawadi. In that year the Government handed over two or three old Government steamers and flats to the Irrawadi Flotilla Company.

That company now possesses 29 magnificent steamers and 44 flats. They send two or more steamers with flats to Mandalay twice a week; and a steamer once a week to Bhamo. The service they do the province is immense. They carry between British and Independent Burmah goods to the value of about 3¼ millions sterling, besides 50,000 passengers, and this over and above the large traffic they do in purely British waters.

The trade to Mandalay is entirely in the hands of Chinese and Moslem merchants. The only other steamers plying on the rivers in Burmah are small craft, belonging to the Chinese and Burmese merchants.

For many years the mercantile community of Rangoon urged the Government to construct railways in Burmah, and not only in Burmah but also to connect this most valuable province with South-western China.

Numerous memorials have for many years pointed out the advisability of such lines being constructed. Nearly every Chief Commissioner, from Sir Arthur Phayre's time, has backed up these proposals, and urged the advisability of the necessary explorations being undertaken.

At length about 1875 a railway from Rangoon to Prome, on the Irrawadi, was sanctioned. Early in the spring of 1878 it was opened for traffic, and in the year 1880–81 the gross earnings were £142,884, of which £75,771 were from passengers and £65,325 from goods. The net earnings of the railway were £60,696, or 4·597 per cent. on the capital outlay. The railway has not been able to do all that was required of it, on account of a deficiency in rolling stock.

Finding that the Rangoon-Prome railway was a success, and that the country would pay for opening up, the Government of India in 1880 sanctioned the construction of a railway from Rangoon to Toungoo, 163 miles in length, following the valley of the Sittang river. The line, it is understood, will be open for traffic in 1884.

There is no doubt whatever that this railway will be carried on through the rich country of the Yemethen and Hlinedet plains to Mandalay, the capital of Upper Burmah; and there is strong reason to believe that it will not only be carried thus far, but past the town of Bhamo, and join on to the extension of the Indian railway system proposed by Mr. C. H. Lepper.

It is well known to all engineers who have had ex-

perience in Burmah that the construction of a railway from Calcutta, through Chittagong and Arakan, to Rangoon would pass through not only difficult but most unhealthy country.

The numerous large rivers which would have to be crossed, the continuous mountain spurs which are met with, the high passes which would have to be surmounted, and the general barrenness of the country render the construction of a railway in that direction a task which I make bold to predict will never be undertaken by the Government of India.

The extension of the railway from Toungoo, which I have just propounded, would pass through the richest rice-producing plains of Upper Burmah, and tap all the passes connecting Upper Burmah with the central and northern Shan countries.

The mineral wealth of these is immense; the agricultural richness of the plateau and plain is known. The population is stated by Sir Arthur Phayre (as quoted before) to be "industrious and energetic, longing for free trade, and possessing a marvellous capacity for travelling as petty traders."

The railway would likewise pass the valuable coal mines lying close to the river to the north of Bhamo, through the densely populated district inhabited by the Shans and other races, to join the line now being carried out from Debrugarh to the coal fields of Makum.

Comparing this project, now first brought before the public, with the only one hitherto seriously proposed, no

one can hesitate for a moment as to which route should be adopted.

In connection with the Rangoon-Toungoo railway, it was proposed some time ago by Captain Williams to connect Rangoon with Kiang-hung by passing through Shuaygyeen, touching the Salween at our boundary with Karen-nee, and proceeding thence to Kiang-hung.

This route—which had long been advocated by Captain Sprye, who was unaware of the great difficulties to be overcome, as will be shown hereafter—might perhaps be in part carried out—though in an altered direction—as a railway, from the Rangoon-Toungoo line through Shuaygyeen, Dongwoon and Pahpoon, as far as the Salween on our borders with Karen-nee. If this were done it would tap not only Karen-nee, but many of the valleys of the Shan country lying to the west of the Salween, and perhaps a small portion of those to the east.

In addition to the railways, a small canal to connect the Pegu and Sittang rivers, several military and district highways and feeder roads to the railway, are all that have been completed.

Having thus considered the main improvements which have lately been made in the communications of British Burmah, is it to be wondered at that the districts far away from the seaports—unconnected with them by railways, roads or navigable waterways—are still sparsely populated? According to the Administration Report of 1880–81, there were at least eight districts,—out of the nineteen into which British Burmah is divided,—

which do not possess a mile of metalled and bridged road outside the head-quarter town.

Is it to be wondered at that such a country—wonderfully adapted for the growth of tea, coffee, and other valuable produce, but still wanting in communication—should be still poorly peopled in parts?

This is a country which—previously to the devastating wars, which were carried on for centuries before we annexed the country, and which at times swept away nearly the whole population of a province—was once thickly populated.

"The increase of population has"—according to Sir Arthur Phayre in 1881—"resulted largely from immigration from Upper Burmah; but the people are also increasing from natural causes, consequent on freedom for their industry, the absence of war and, it is believed, generally improved sanitary condition from better food and clothing."

Previous to the annexation of British Burmah, war had been carried on for centuries between Siam and Upper Burmah, and since then the jealousy between these two powers has effectually hindered the extension of traffic across their frontiers. The natural difficulties incurred through wild animals on an unfrequented route, and the length of the journey to Zimmé, from any part of China, prevents more than one journey in the season being made to that place, and has thus stopped the trade from forcing its way into our territory.

The fact of there being no British merchants as yet at Zimmé, who can purchase produce brought to that

place from China and the northern and north-eastern Shan country, together with the poverty of the people at Zimmé—a small town—prevents traffic there forming an entrepôt, from which merchandise could be distributed in the direction of Burmah and China respectively.

There has latterly been considerable decrease in the traffic with Yahine and Zimmé and other Siamese provinces. This has been caused by the lawless state of the border.

On the British side additional police-posts have been established, and the Government of Siam has been moved to energise somewhat their local representatives in that quarter.* Roads are being surveyed and improved towards Zimmé in the Salween valley.

There can be no doubt that a few police-stations placed along the Siamese side of the frontier would rapidly reduce this portion of the country into order.

The best way to quicken the Government of Siam in the matter, and to remove any little remaining jealousy—if there be any such remaining—between the Siamese Shan States and those now independent of Upper Burmah, will be by placing an intelligent and energetic British officer as Resident, or Consul, at Zimmé. This was some time ago approved of by the Home Government, but has not as yet been carried into effect.

The impulse which the mere placing of such an officer at Zimmé would give to trade would be great. English merchants would soon have agents residing at

* Since this action on our part the overland trade with Siam has increased in a year from £237,842 to £332,414.

that place, and trade would be encouraged to gather to it from every direction.

At present, as already shown, British goods are found, in small quantities, to have dribbled through these countries, and have found markets at the trade centres. If a railway is made, as now proposed, connecting Rangoon and Maulmain with Zimmé and Kiang-hung, the effect upon trade and population would simply be enormous.

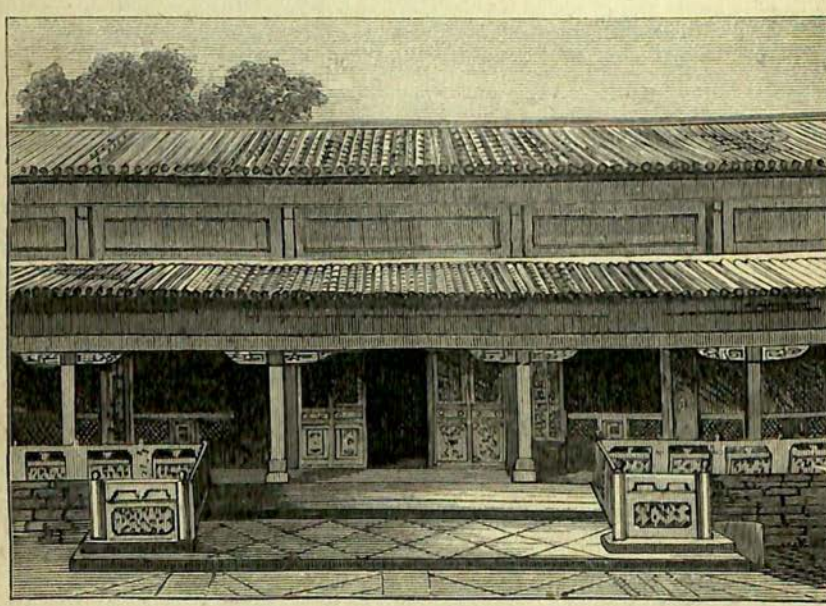
The Shan country is inhabited chiefly by Shans and Karens, the Shans residing on the plateau and the Karens on the hills. Notwithstanding the evil state of the communications between Shan and British Burmah, it was found that between 1872 and 1881 the Shan and Karen population of the latter country had increased from 367,735 to 578,017. This increase must have been mainly due to immigration.

It is well known what admirable market-gardeners and agriculturists the Chinese and Shans make. Nearly all the vegetables grown near Maulmain and Rangoon come from Chinese gardens. Coming by sea—the only way in which they can come from Singapore, Canton, and the Fukien province—the Chinese have settled among the Burmese — a kindred race, and, with a kindred religion—form marriages amongst them, and become permanent denizens of the country.

In the towns they are to be seen exercising all branches of trade, and are found to be, with careful supervision, excellent citizens. Owing to the cost of passage from Canton to Burmah, there are at present

only about 13,000 of these excellent emigrants in British Burmah.

If a railway be once constructed, and a through route established, large numbers would thus find their way to Burmah.. As it is, coolies from China come for the season's traffic to Kiang-hung, Kiang-tung and the neighbouring Shan country.



INTERIOR OF YANG-YÜ-KO'S PALACE AT TALI.

CHAPTER XVIII.

Importance of the development of trade with Shan—Letter from Chief Commissioner — Advocates communications — Value of traffic — French exploration — Markets — Order on British frontier — A Resident at Zimmé required—Proposed mission to Kiang-hung—Sir Arthur Phayre advocates direct route to Shan and China—Chinese as settlers—General Fytche proposes exploration—Character of the Shans—Their means of carriage—Mr. Cushing—Routes to Yünnan—Distances—Railway from Maulmain *viâ* Zimmé the best—Discussion of routes—Description of Shan—Lacustrine formation—Broken-up table-lands—Drainage—Gorges of the Salween—Bhamo route — Absurdity of the Bhamo to Tali and Yünnan Railway—Country between Mandalay and Kiang-hung — Railway proposed from Martaban and Rangoon, *viâ* Zimmé, to Kiang-hung—Reasons for its construction—Summing up—Exploration needed—Assistance from Mr. Holt Hallett—A prophecy.

THE Shan country, though at present comparatively sparsely populated, yet contains about double the population of Upper Burmah. The country is naturally rich but, owing to the want of population and communications, is but little developed.

With our knowledge of the present vast and rapidly increasing traffic with Upper Burmah, there is no reason for assuming that the Shan country will not become a most valuable addition to our field of trade.

At present I propose to quote from several authorities on the subject of the Shan country.

From the CHIEF COMMISSIONER, BRITISH BURMAH, in 1873, to SECRETARY to the GOVERNMENT OF INDIA, Foreign Department.

"I am directed to remark that recent events in the great Indo-Chinese region, which lies between the lower portion of the China Seas and the Bay of Bengal, seem to call for increased attention to the projects which have so long existed to reach the Western Provinces of China through Burmah.

"The old trade-route through Bhamo, whose existence was recorded by Marco Polo five hundred years ago, has been nearly closed since 1856, from the temporary establishment of a Mohammedan Government in Yünnan; but only within the last few days authentic information has been received that the Mohammedans have been completely overthrown and Chinese authority re-established in this province, which is the most western of all those in the Chinese dominions, and which borders on the territories of the King of Burmah.

"Further to the south, where the northern feudatories of the kingdom of Siam touch on their northern edge the Burmese territories, and on the eastern edge the Annamite Kingdom, circumstances also have occurred which attract fresh interest to that region.

"The administration in British Burmah have strong local reasons for endeavouring to foster the existing trade on this portion of the frontier of the province, inasmuch as the valuable teak trade of Maulmain largely depends on the timber obtained from the forests in the State of Zimmé, which is a feudatory province of the Siamese kingdom.

"The King of Siam's Government at Bangkok have had much inconvenience, and suffered some loss, from the unsatisfactory condition of the province of Zimmé, from the insecurity which prevails there, and from the troubled relations it has with the Karennee Chiefs on the north-western border, who dispute the right to the frontier teak forests, and thereby interfere with the profitable teak trade which would otherwise largely expand, and prove a source of great wealth to the Siamese Government.

"Not only has Zimmé in itself these important commercial resources, but it is also the centre of a very large miscellaneous English

piece-goods trade: it is from Zimmé that English piece-goods and hardware permeate through the Siamese feudatory principalities in the upper waters of the Mékong or Çambodia river.

"This was unmistakably proved by the observations of Monsieur Louis de Carné, one of the exploring party from Saigon, who traversed in 1867-68 the whole of the Laos country from French Cochin-China to Yünnan. At Vien-Chang and Luang-Prabang, Burman pedlars were found supplying the bazaars with English piece-goods, in which occupation they had superseded the Chinese, who in former years pressed down from Yünnan.

"For a long period there has also been a through trade by Zimmé from Maulmain to the Shan States tributary to the King of Burmah. As soon as the exploring party from Saigon crossed into these Shan States, they found in Moung Lim (or Lem) English goods in the markets, and they remarked that the cloths had been prepared expressly for sale in these regions, Burmese characters and designs being woven into the cloth.

"At Moung Long, again, they found cotton stuffs, and it is well known that at Kiang-tung, Kiang-hung (called by the French party 'Sien-tong' and 'Sien-hong'), the headquarters of the two largest Shan tributary States, there is a large trade in English manufactured goods, arriving partly from Zimmé, but also from Mandalay, and from Rangoon *viâ* Toungoo, Monai, and the Takaw Ferry.

"In regard to the markets on the Upper Mékong river, where piece-goods arrive by the seaports of Bangkok, Maulmain, and Rangoon, there are circumstances which enable the British Government to protect and develop the trade, inasmuch as the Siamese Government are very anxious at present to co-operate with the Government of India in securing the internal peace of their tributary province of Zimmé, and have towards that end sanctioned the officer in charge of the north-eastern district on the Salween river, in the Tenasserim Division of British Burmah, being vested with the powers of a Political Agent in the Zimmé State.

"The authorities of British Burmah have on their frontier in this quarter increased the means of enforcing order and protecting trade, and the headquarters of the frontier district, Phapoon, a town through which the timber traders pass into the teak-bearing Shan States, is rapidly increasing in size.

"This frontier station is only a few marches from Zimmé, and during the next dry season the officer in charge of the Salween District will, it is expected, meet the Chief of Zimmé, as well as officials sent up from Bangkok, and, with the cordial concurrence of the Siamese Government, a great impetus may be given to the onward trade in that direction.

"There is no doubt, however, that what is really required is a British Agent permanently stationed at Zimmé, to give security to traders, and by communications received from the King of Siam, the Chief Commissioner has been informed of the wish of His Majesty to have a British officer definitely established there.

"From Zimmé the Agent could easily, under the authority of the Siamese Government, visit the tributary states of Vien-chang and Luang-Prabang to the north-east, and thus secure the continuance of a trade which is valuable both in the Siamese and British Governments.

"In order to complete the present great opportunity of securing the trade and protecting our interests in the Indo-Chinese regions, it is certainly advisable that a British mission should visit Kiang-hung, the principal town of the Shan State, which borders on Tonquin.

"The French mission visited it in 1868, and the French mission which is expected in Rangoon immediately, on its way to Mandalay to ratify the treaty between the Burmese and French Governments, will, it is understood, proceed through Kiang-tung and Kiang-hung to the province of Tonquin.

"It is unlikely that the King would raise any objections to a party proceeding *viâ* Mandalay to Kian-hung, and seeing that no British officer has been there since the visit of Captain (now Major-General) McLeod in 1837, it cannot be expected that we should retain our prestige there unless we show them that we are desirous of continuing the trade which has so long centred there.

"These various propositions for bringing our influence to bear on kingdoms and states bordering on British Burmah might opportunely be supplemented by a vigorous prosecution of improved lines of communication in the interior of the province itself.

"Another line of communication which would greatly increase our frontier trade is that between Rangoon and Toungoo. It is

through the latter station that large yearly caravans of Shan traders pass to the European markets of Rangoon and Maulmain.

"A road is now under construction from Rangoon to Toungoo, but sufficient means are not at the disposal of the provincial authorities to push on the work in the way its importance demands.

"The roads approaching the station of Phapoon on the Salween river, and leading from it to the Shan State of Zimmé, are also of commercial importance, and when the finances will permit their improvement will be of lasting benefit to the province."

Sir Arthur Phayre in 1862 writes: "Direct British trade with the Shans and Western Chinese overland from Rangoon, is of vast importance. To British Burmah it is all in all. Increase in trade and increase in population; and *this* increase from the finest population in Asia, the Chinese."

Colonel Fytche in 1867 writes on the exploration of the Bhamo route: "I do not desire that this exploration should be understood as intending to interfere with, or affect in any way, the prosecution of the present survey for a line of direct railway from Rangoon to China by the best practicable route.

"'The views of those who support this line, are to avoid the long valley from Rangoon to Mandalay and Bhamo (930 miles), and to obtain a more direct line eastward. The Government have already surveyed the line from Rangoon to our north-east frontier (249 miles), and it is every way desirable that survey should be continued until the Chinese frontier be reached.

"'The proposition regarding the Bhamo route can in no way affect that direct railway question. . . . The mercantile community of Rangoon, while feeling much interest in the Bhamo route question, continue to attach great importance to railway communication with China by the more direct land route.'

"Of the importance of reaching Western China at some early period *by means of our trade* I cannot write too strongly, the urgency being that the period *should not be too distant.* For this reason the proposition respecting the Bhamo route stands on a different footing to that of the direct railway from Rangoon to China. The two projects are so distinct, that the progress of the one need not in any way interfere with the other. . . . In transmitting the Surveyor's Report of the first half of the direct route, I expressed my opinion that the

survey should be continued to the Cambodia river, as the feasibility of a railway to it cannot be satisfactorily decided without a professional examination of the whole line.

In an administration Report in 1865, Sir Arthur Phayre says:—"To the north-east of British Burmah lies the country of the Shans, a people divided into small states, under independent chiefs. They are industrious and energetic, long for free trade, and possess a marvellous capacity for travelling as petty traders.

"'Their country having no great navigable river, for the Salween is full of rocks and rapids throughout its course, all their trade is carried on by land. Having no carts, they carry their goods hundreds of miles *on the backs of bullocks, or on their own shoulders.* They come yearly in numbers to British Burmah.

"'A road, railway or other, from Rangoon through their States to China, would extend commerce with this enterprising people, and bring the products of Yünnan direct to British Burmah and Rangoon.'"

Mr. Cushing, the American Missionary, in the narrative of his journey made in 1871, constantly bears witness to the former greater population and prosperity, until the constant feuds and bickerings between the Burmese and Siamese Shan States had rendered many provinces desolate, and everywhere lessened the population.

These intestine warfares have been mainly the work of the Burmese official class and their surroundings, who were everywhere feared and hated by the Shans. The people were found industrious, kind, and of good disposition.

As late as 1881 Sir Arthur Phayre said, "The great object of establishing and maintaining a *direct* trade with Yünnan has not been accomplished," and "the inland trade of British Burmah with Independent Burmah and the Shan States is only yet in its infancy, but it has made great strides within the last few years."

For the purpose of getting at the ordinary trade of Yünnan, the main routes which may be considered to be available are the following:—

(1.) By the Yang-tze river, from Shanghai;

(2.) By the Canton river, from Canton;

(3.) By the Songca river, from the Tonquin Gulf;

(4.) By the Bhamo route, from Bhamo on the Irrawadi;

(5.) By some route from British Burmah.

The configuration of Yünnan is such, that no single route can reach or "tap" the whole trade of the province. To propose one route for the whole country, is like advocating some quack medicine for a patient who lies ill with half-a-dozen ailments. The portions of Yünnan which we wish to get at are the south-west and west.

The most important discussion of the comparative value of the different trade-routes, which has hitherto been published, is that of Baron von Richthofen in 1872. In this paper the eminent traveller, whose opinions are so greatly entitled to respect, gave strong preference to the French route by the Songca river.

I would, however, remark that—although the advantages claimed for the water-way, discovered by Dupuis, are mostly correct—the conclusions arrived at are in error, owing to the fact that the portion of Yünnan which it is desirable to arrive at is not the south-east part and the portion lying between Manhao and the capital but, as we now know — from information gathered whilst on our late journey—the south-west and west.

If this be granted as the object to be aimed at, the Songca river route no longer maintains those advantages claimed for it by Richthofen, which at first sight did indeed seem warranted.

The comparative distances by each of the above

routes to Puerh, King-tong, Tali-fu and Kiang-hung—which have been selected by me as central positions of the region which we wish to reach—are given underneath.

TIME-TABLE (IN DAYS) TO KING-TONG, PUERH, TALI-FU AND KIANG-HUNG BY VARIOUS ROUTES.

	River.		Road.	Rail.	Days. Total.
	Boat.	Steamer.			
To King-tong.					
From Shanghai (*viâ* Su-chau) .	45	12	33	—	90
„ Canton (*viâ* Pe-sê) . . .	40	—	25	—	65
„ Tonquin	—	8	22	—	30
„ Rangoon (*viâ* Kiang-hung)	—	—	14	4	18
„ Do. (*viâ* Bhamo) . .	—	15	24	—	39
To Puerh.					
From Shanghai (*viâ* Su-chau) .	45	12	36	—	93
„ Canton (*viâ* Pe-sê) . . .	40	—	25	—	65
„ Tonquin	—	8	16	—	24
„ Rangoon (*viâ* Kiang-hung)	—	—	4	4	8
„ Do. (*viâ* Bhamo) . .	—	15	34	—	49
To Tali-fu.					
From Shanghai (*viâ* Su-chau) .	45	12	33	—	90
„ Canton (*viâ* Pe-sê) . . .	40	—	31	—	71
„ Tonquin	—	8	23	—	31
„ Rangoon (*viâ* Kiang-hung)	—	—	22	4	26
„ Do. (*viâ* Bhamo) . .	—	15	21	—	36
To Kiang-hung					
From Shanghai (*viâ* Su-chau) .	45	12	40	—	97
„ Canton (*viâ* Pe-sê) . . .	40	—	29	—	69
„ Tonquin	—	8	20	—	28
„ Rangoon (*viâ* Kiang-hung)	—	—	—	4	4
„ Rangoon (*viâ* Bhamo). .	—	15	38	—	53

An examination of this table, which shows the amount of river, road, and rail traffic necessary by these different routes, will show, I believe, that the advantage

lies with a railroad from the Tenasserim side of British Burmah.

The Yang-tze route, there can be no doubt, can only deal with the northern parts of the province. The physical features of the northern portion of the country preclude the possibility of trade penetrating beyond that mountainous and barren region.

The Canton river—on account of the extreme difficulties of navigation, and the mountain barriers found on the eastern frontier of Yünnan, which shut out the river from the interior of the province—can only be made use of to serve the extreme eastern side. This part is poor, and the traffic will be consequently insignificant.

The Songka river, which runs through a part of Yünnan, and falls into the Tonquin Gulf, will, I believe, serve the purpose of attracting the trade which lies on the S.E. frontier, and also of the portion of the province lying between Manhao and the capital. But it will never, I believe, answer any further purpose than the above.

The physical configuration of the province to the east and west make it difficult for trade to radiate in these directions. The river Songka itself—as appears from the information which we secured—will be found to present greater difficulties than those acknowledged by Dupuis.

It must be remembered that, as I have shown in my remarks on Tonquin, the river above Manhao is utterly impracticable, even for canoes. From what we could

learn, the river is only navigable for boats of light draught to a point near the small town of Lao-kai, which is some three days' journey below Manhao.

Yet M. Dupuis claims for Manhao the advantage of being the future navigation-limit town of this river of Yünnan. It will thus be seen that the prospects of the Songka river-route are by no means so rose-coloured as they have generally been believed to be.

Regarding the Bhamo route, the physical difficulties between Bhamo and Tali preclude all idea of this track ever serving the purpose of a general trade-route to Yünnan. Mr. Baber has effectually disposed of this question in his most charming and luminous report of his journey, when he was attached to the Grosvenor Mission.

Having travelled over the ground, I would here add my testimony to his opinion that trade from Bhamo can never penetrate east of Tali. I believe myself that the only *raison d'être* of this route is the existence of the fertile Taping valley, which serves to attract a certain amount of trade from Bhamo, and of this a very small portion drags its way on to Tali.

The Bhamo route probably always will answer for the requirements of the Taping valley and the extreme western portion of Yünnan, which lies in the corner west of Yung-chang.

There now only remains one other possible route for the opening up of Central, Western and South-western Yünnan, viz. one direct overland from some part of British Burmah. If such a route be practicable, it will,

as I have already shown, tap the richest part of the province. Later on, I hope to be able to show that it is by no means unlikely that an examination of the country, along the routes of exploration proposed by me, will prove this to be feasible. It is a fortunate chance that the richest part of the province happens to lie on the side of our territory, and that the approach lies through the Shan country, which itself is well worth exploration and development.

The trade, therefore, of the most valuable part of Yünnan can, I believe, be secured for our province of British Burmah, if we choose to avail ourselves of the opportunity.

The Shan provinces lying to the east of Upper Burmah, and until lately tributary to it, Karen-nee and the Siamese Shan country to the west of Zimmé, lie on plateaux at various elevations. The height of the plateau is greatest to the northwards, and gradually decreases in height as the Burmese boundary is neared.

These plateaux have been at one time surrounded and divided from each other by impounding mountains, which have given a lacustrine character to the table-lands. The elevation of the subdividing ranges decrease rapidly towards our borders. In course of time, owing to the geological formation of the country, the imprisoned water has penetrated the hills through the huge cavities in the limestone and other rocks. Or else, forming gaps, through which the water has poured, it has worn gullies, which in time have deepened, and, intruding far into the plateau, have, with the aid of

lateral branches, so broken up and altered the character of the table-land as to give it the appearance in places of ordinary mountainous country.

Examples of this are found in the remains of the plateau lying west of the Salween and north-east of Mandalay, as well as in the now mountainous country to the south of our boundary and its extension to the eastward.

The table-lands of the Shan country, as well as the portion of Yünnan lying to the south of Tali and Yünnan, form a lower terrace or arm of the huge Thibetan plateau. Two huge gashes of great depth, with a general north and south trend, have been cut lengthways through this arm, forming the gorge of the Salween, as far as its junction with the Thoungyeen, and that of the Mékong river.

Owing to the lateral direction from east to west of the Taping, Shwéli, and Myitngè rivers, granting an easy access to the summit of the plateau, large towns were formed there. These, drawing the trade from the plain on the one hand, and the mining districts of the plateau on the other, have gradually become not only entrepôts for neighbouring trade, but thoroughfares through which trade from distant districts has been brought.

The drainage of the Shan country, lying to the west of the Salween, is carried off by streams—with the exception of the above three—having a general north and south bearing. Most of these, before entering the Salween, have their junction with three rivers, namely the Poon,

the Nam Pan and the Nam Khan. The Poon empties into the Salween at a point about ten miles to the north of our boundary with Karen-nee.

The country lying to the east of the Sittang and to the south of our Tonghoo boundary—between it and the town of Beeling — is now a mass of mountains drained by the Sittang, the Beeling and the Yunzaleen rivers.

The country to the east of the Salween, and between it and the Méping (or upper courses of the Ménam) is of a similar character. The portion to the north of the junction of the Thoungyeen and the Salween is much broken up by the valleys of the branch streams of the Main Long Gyee and the Méping rivers.

At the point of passage of the Thoungyeen into the Salween, the main range separating the water-sheds of the Salween and the Mékong continues to the east of the Thoungyeen, then runs as a backbone down the Malay peninsula.

To the south of the junction of the Thoungyeen with the Salween, a range commences and runs alongside the west side of the Thoungyeen, joining the main range at the source of that river.

The high raised plateau of Kiang (or Xien) -hung, Kiang-tung, and other Shan countries to the east of the Salween, diminishes in height about 21° of latitude, with the exception of the portion neighbouring the Salween.

The broken character of the country along the banks of the Salween, with its gorges, seems to preclude any idea of the chance of a railway being carried up its

valley. Such being the physical aspects of the case, we are now in a position, with the aid of our latest information, to consider the possibility of a practicable route being found for a railway.

The present route from Bhamo to Talifu is 295 miles in length. In the first 137 miles an ascent is made to Teng-yüeh (or Momein), which is some 5000 feet above Bhamo. Between Teng-yüeh and Talifu the water-partings of the Shwéli, Salween and Mékong, as well as the three rivers and their branches, have to be passed.

The descent into the Salween is 3240 feet, and the heights of the seven main ranges crossed vary from 8730 feet to 6900 feet. This plain statement is enough to show the enormous difficulties encountered on the Bhamo route. To construct a railway even as far as Tali would be like surmounting the Alps seven or eight times.

Such a scheme will never be carried out otherwise than in the brain of an unpractical theorist. No engineer, knowing the immense expense that would have to be incurred, and the small profits to be gained, would waste a thought upon such an idle dream.

Any route from Mandalay to Kiang-hung, *viâ* the Nat-tit or other passes, and crossing the plateau to the Takaw or other ferry, would have not only to ascend the plateau but to cross many ranges between its crest and the Salween. Two of these are at a height of 5000 feet above sea-level, and 2500 feet above the neighbouring plateau. The descent to the Salween is very steep and nearly 2000 feet in depth.

Between the Salween and Kiang-tung eight high ranges were crossed by Mr. Cushing in 1872. One of these was 6400 feet, and another 5500 feet above sea-level—the plateau at Kiang-tung being a little over 2000 feet. The country between Kiang-tung and Kiang-hung is by no means easy. The distance from Mandalay to Kiang-hung by this route is probably 485 miles.

In fact, after a careful examination of the journals of all travellers in these regions, we are forced to the conclusion that any route crossing the hills lying to the west of the Salween, as well as those to its east, encounters difficulties which may be avoided by another route, now to be indicated.

The town of Shuaygyeen lies about twenty miles east of the Rangoon-Toungoo railway. Starting from a point on that railway and proceeding to Shuaygyeen, the crossing of the Sittang could be effected with a width of 1540 feet, and proceeding along its east bank to Sittang, Beeling and Martaban, the distance would be about 166 miles. Martaban is a town opposite Maulmain.

The portion of the railway from Sittang to Thatone would be through country once under cultivation, but now, owing to the neglect of drainage, suffering from inundation. This plain, some 600 miles in extent, could be reclaimed at a small cost, and would become the richest rice-producing district in Tenasserim. From Thatone the railway would pass through the largest and most fertile rice plain of the Tenasserim province of Burmah.

At Dongwoon, a place 106 miles from the Rangoon-Toungoo Railway, and 60 miles from Martaban, the proposed railway to Kiang-hung would have its junction.

Proceeding from Dongwoon to the banks of the Salween, at the junction of the Yunzaleen river—from which place a branch line might be carried either up the Yunzaleen, or perhaps along the Salween to our boundary with Karen-nee—it would cross the Salween, and proceeding to the Thoungyeen, follow the banks of that river to the mouth of the Main Long Gyee and thence to Zimmé.

Between the Méping river (which flows past Zimmé) and the Salween there exists but one main range of mountains, the height of which, by observations made by me in 1879, is 3000 feet. Branch streams from the Main Long Gyee could be ascended, and others flowing to the Méping descended, and the water-parting thus crossed.

On reaching Muang Haut all difficulties cease until the water-shed between the Méping and the Mélau is reached. McLeod, who journeyed along this route, mentions no real difficulties at this point. From here to Kiang-hai the road runs through a plain, with undulating ground. This place is situated on the boundary of the Siamese and the late Burmese, but now independent, Shan country.

At this point McLeod's route would be left in order to avoid the difficult country met with on the Kiang-tung plateau. Crossing the Mékhok (a stream which runs into the Cambodia river at Kiang-tsen), and de-

scending that stream, the bank of the river would be followed to Kiang-hung. From Garnier's work it appears that no great difficulties would be found in the construction of this part of the line.

Exploration of the country to the east of the Mékong would be well worth while, as nothing is known of it. In time it might be feasible to construct a railway up a branch valley to Ssŭ-mao, or some other town on the border of Yünnan, and so induce the Chinese to carry it forward into their country. Should this railway through the Shan country to the frontier of South-west China be constructed, it will prove, I make bold to predict, the starting-point of what will be the greatest railway system on the face of the globe.

Only by thus showing the Chinese the effects of a railway, on a large scale, will they be led to open out their own country, containing a population of about one-third of that of the whole world. By such communications, once begun, railways in China will increase with a rapidity hitherto unknown, even in America.

The distance from Maulmain to Kiang-hung would be about 625 miles. The terminus would be at Martaban. Such is the route which I would propose for examination, as being the most feasible railway project.

In proposing the route just indicated, as shewn on the map, I believe the physical difficulties will be found to be by no means so great as previously anticipated. The opinions which have hitherto existed on the subject have been mainly founded upon the journey of McLeod in 1836.

In 1883 these difficulties are looked upon in a very different light by the engineer. The difficulties encountered by McLeod have been greatly exaggerated, and it must be remembered that he only examined one of several caravan-routes.

Another most important consideration is the fact elicited that the Shan country lately tributary to Burmah is now practically independent. This I have dwelt upon in my paper before the Royal Geographical Society, and it need not be further dilated upon here.

The two objections hitherto made to opening up the Shan country have been the political difficulties—due to the obstruction which existed in the shape of the Upper Burmah officials who were attached to the Shan Courts—and, secondly, the physical obstacles. The first has disappeared. The second will prove, I believe, to be far from insurmountable in the face of modern European engineering skill.

Summing up what has gone before, we find:—

(1.) That British Burmah has increased enormously, both in trade and population, since our acquirement of it.

(2.) That the great expansion of trade has occurred since 1868, when the first great work for opening up the country, viz. the Irrawadi Flotilla Company, came into existence.

(3.) That no railway was opened in the province till 1878.

(4.) That both the railway and the steamer companies have met with great success.

(5.) That the value of the railway system is now so fully recognised, that within the last year private firms have negotiated with Government for their purchase, and the offer has been refused.

(6.) That railway extension to South-west China has been advocated by both English and Indian commercial bodies, and by the local Government administrators.

(7.) That any railway passing from west to east, north of latitude 17° 50′, is impracticable.

(8.) That the railway now proposed from Rangoon to Kiang-hung is not only practicable, but will meet with fewer and less difficult obstacles than were expected.

(9.) That the great want of Burmah is population.

(10.) That not Indian immigration, but Chinese and Shan should be looked for.

(11.) That the only way to encourage such immigration is by creating a safe thoroughfare, and reducing the time-distance.

(12.) That the Shan country per se is well worthy of development.

(13.) That the railway under discussion would not only open up the north of Siam, the Siamese and the Independent Shan country, but also the richest part of South-west China.

(14.) That experience has shown, in many quarters of the globe but nowhere so markedly as in Burmah, that *new markets can be created, nations and tribes have to be trained to become buyers and sellers.* What are at first considered luxuries soon become necessaries.

(15.) That the Shan race is a friendly, industrious, essentially mercantile one.

The requirements of commerce preclude immobility on our part. The vigorous prosecution of interior communications in Burmah—such as the railway to Toungoo—should be merely an initial step to their extension to a larger field, namely the Shan country and Yünnan.

It has been shown that no communications exist in the Shan country. The rivers are impracticable, and there are no roads. Carriage is effected either by elephants or by pack animals, or on the shoulders of porters. Railways, therefore, are required to provide a short, easy and safe approach to Yünnan, and for the development of the Shan country.

The rich condition of Yünnan, especially in the centre, south-west and west, has been described, and the want of communications commented on. These countries form a field which the spirit of enterprise, which has always characterised our commerce, will not allow, I trust, longer to be neglected.

Some millions of people are there to be clothed with British piece-goods, and to receive the manufactures of England. In return they will give us the finest tea drunk in China, cotton, silk, petroleum and the most useful and precious metals, to an extent which will be enormous when European skill shall effect their development.

The field for a new market has been shown, I trust, to be worth securing and, with the French pressing upon

our flank at Tonquin, there is no time to be lost. Exploration is what is required to inform us as to the best means of securing this new market for British industry.

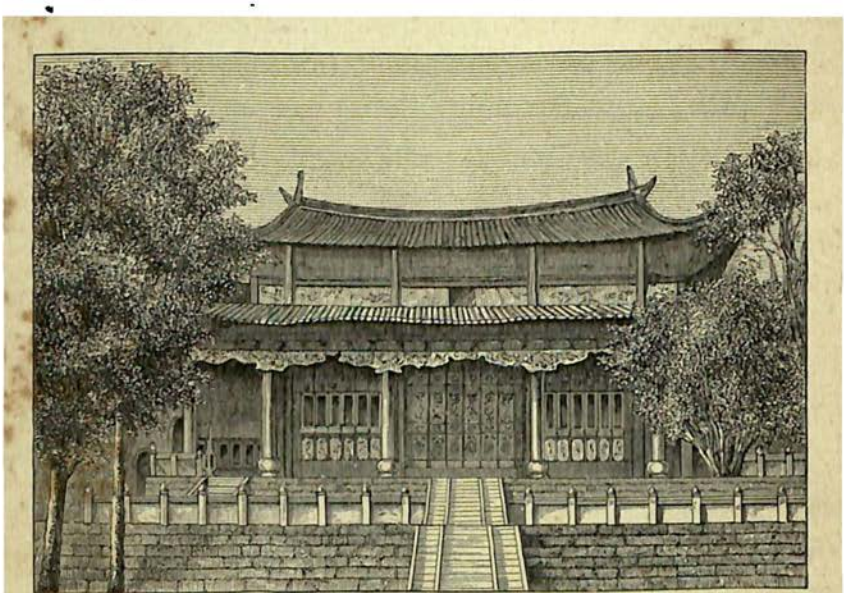
The question cannot be considered a purely local one. It touches Imperial as well as local interests, and concerns the manufacturer and the shipowner at home, as well as the merchant in Burmah.

I would point out the urgency of an early exploration and survey of the route, as shown on the map. The class of survey required could be performed rapidly, and at comparatively small cost. I trust that the importance of such an examination will be apparent to the mercantile community. If so, my efforts in search of a trade-route to what I believe to be a market of great importance will not have been in vain.

Later on, in conjunction with Mr. Holt Hallett, Memb. Inst. C.E., F.R.G.S., who has assisted me in the preparation of a paper on this subject for the London Chamber of Commerce, I hope to submit to the Government a full report on this important subject, accompanied by detailed maps.

The political difficulties,—the barriers imposed by man—are now practically removed. Those of nature will be overcome by that energy and perseverance, science and capital, which have before overcome infinitely greater obstacles. British commerce will thus secure a fresh market of the first importance.

That this new way to China will be open before long I firmly believe, and with its opening will be written a fresh page in our commercial history.



FRONT VIEW OF TEMPLE AT TALI.

CHAPTER XIX.

Difficulty in procuring a guide—Mr. Clarke's influence—A heavy squeeze—A dismal outlook—A week in Tali—Moneyless—Arrangement for payment in Bhamo—Wafer-cheese—The taking of Tali—Butchery—French guns—Treachery—A massacre—"Panthay" a misnomer—Origin of Mahomedan rebellion—Injustice—Yearly fair—Unvisited by Burmese—Mahomedan pagodas—Desecrated graves—Kutsung and Kutung—Missionary work at Tali—A lady missionary—Promising fields for work—Mr. Clarke's schools—Thibetan dance—Père Leguilcher—A palace—A hated General—A Lothario—A college endowed.

WE found the greatest difficulty in getting a horseman to go with us to Bhamo at this season. At first none would volunteer to proceed beyond Teng-yueh, but I at once put an end to that proposal by saying that sooner than attempt to get new men at Teng-yueh, with the interpreter we had, I would not go at all.

At last, through the influence of Mr. Clarke, who knew many of the Tali people, I found a man who was about to escort some of his relations to Lan or Nan-tien, a town close to the Chinese frontier, and he was willing to conduct us to Singai or Bhamo. He asked a large sum for this service, and I had in the end to pay him 105 taels, and to leave a double-barrelled breech-loading gun with a lot of ammunition—of the value of about 40 taels—to be handed to him on his return, or in all about £36 for

a journey of twenty days. I was, however, glad to get a man at any cost.

At Tali our journey of exploration ended. Hence to Bhamo the journey had been made by Margary, Gill, and several members of the China Inland Missions. The portion from Tali to Teng-yueh had been surveyed, and most admirably annotated, by Mr. Baber; while beyond that the abortive Government expedition of 1868 had placed Teng-yueh in topographical communication with Bhamo and Burmah. Dr. Anderson, the medical officer of that and the later Browne expedition, has given full information regarding that part.

Our survey of some 1,500 miles had "tied on" Canton and the whole of South Yünnan to Tali, and therefore with Shang-hai, Saïgon and Rangoon. Our exploration proper was ended, but we had still much fatigue, bad weather, most likely sickness and possibly danger to undergo, before we could set eyes on the Irrawadi.

Our week in Tali was passed most pleasantly in recruiting ourselves, and in making arrangements for what we fervently hoped might be the last portion of our journey. We wandered round the city, its streets, walls and suburbs nearly every evening and sometimes during the day, indeed whenever we had an hour or so of fine weather.

Our resources were exhausted, but luckily we were enabled to make arrangements, so that the greater part of the payment for our transport should be made at Bhamo. On the road our expenses would be few, as

we intended to live as our Chinese muleteers did, with the aid of some few things, as luxuries, got in Tali. Amongst these was some delicious wafer-cheese, called joupin, pronounced roupin at Tali. The *j* is usually pronounced *r* in this neighbourhood; for instance, the inhabitants of Tali are called by the natives Tali-ren, not Tali-jen.

At Tali we visited all the lions, which are connected, more or less, with the late Mahomedan rebellion. At times we were accompanied, during our strolls on the city ramparts, by a Chinese friend of Mr. Clarke's, who had served with the Imperialist army before Tali. He gave us many interesting details of the defence.

The account of the suicide of Tu-wên-hsiu he confirmed, but added that the capture of Tali could never have been effected but for the "strategy" of Yang-yü-ko, who gained over the second Mahomedan chief by promises of pardon and reward. It is a real pleasure to know that, in this case, treachery had a speedy reward. He was murdered, by order, soon afterwards.

Our informant told us of the butchery which took place on the fall of the town, and showed us where the Imperialist troops poured in by a breach in the south-east corner of the ramparts. He assured us that the road in which we lodged was ankle-deep in blood, and that neither man, woman nor child who could be called Mahomedan was spared.

The guns cast by French workmen at Yünnan-fu, therefore, only assisted but did not effect the taking of Tali. Some of the Mahomedan soldiery had already

gone over to the Imperialists, and most of the able-bodied men had escaped before treachery placed the town in their hands. Indeed when the capture of the place was effected, not more than 3000 men remained inside the city walls, while an army of at least 30,000 surrounded it on three sides, and had treachery to assist them in the glory of its capture. Nevertheless we were told the Imperialist commander was complimented on his superior "strategy." A large number of helpless people were driven into the lake and perished there, in order to escape a worse death.

An idea of Chinese chivalry may be gathered from the fact that, after the surrender, a number of the Mahomedan chiefs were invited to a banquet by the General commanding, and on a given signal butchered.

Our informant and others gave us a very good character of the Mahomedans generally, especially of Tu-wên-hsiu, and spoke very differently of them from Garnier and De Carné, who dwelt upon their rule of horrible excesses.

We received here—as well as at Monghoa and, in a minor way, everywhere—evidences that the Hui-hui or Mahomedans are far from being crushed. They have only been scotched, their spirit is not so easily broken; and, although they may have to hide their religion at present, it is undoubtedly still cherished in secret. Once a Mahomedan, always a Mahomedan. The children may have to forswear their religion, and pretend to comply with that of their conquerors. The fuel is still there, and it only requires some spark to set the

country in a blaze again. Their numbers may be few but, to any one who has once lived amongst these Mahomedans, their physique and characteristics are unmistakable, and their vast superiority in all manly qualities to the Chinese of the plains is indisputable. Should the spark fall, they may yet hold in check the hordes of Chinese soldiery, to whom the opium-pipe often comes more handy than more warlike weapons.

Mr. Baber has, most rightly, dealt a death-blow to the absurd term "Panthay," as a national name for the late Mahomedan rebels. It was that in use by the Burmese merely. The name, as he remarks, was and is quite unknown; while the term "Sultan" seems to have been created by certain English writers, and to have received a seal of confirmation from the mission of 1868, which only reached Teng-yueh, some seven stages from Bhamo.

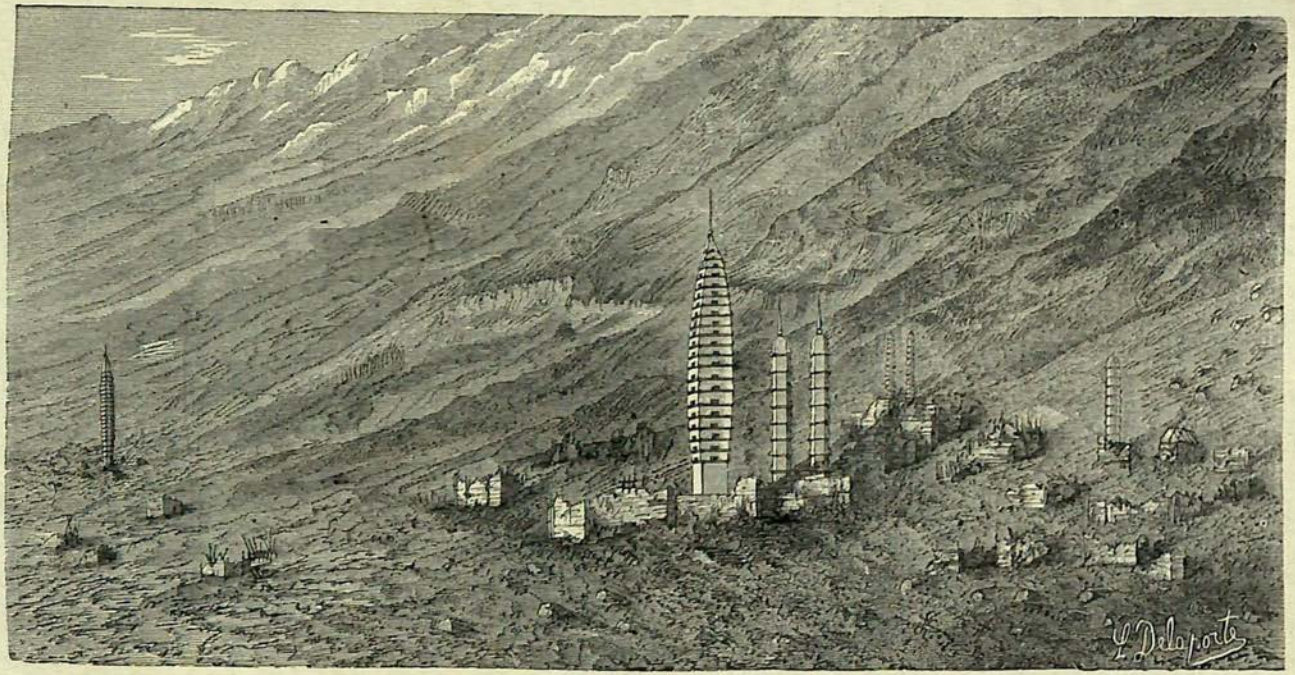
Although far from strict Mahomedans in their observances, still these miscalled Panthays are Mahomedans and hate their Chinese countrymen. The hatred is repaid tenfold and is mixed with dread. The Chinese, of course, have the Mandarins always on their side and now, more than ever, a Mahomedan can hope for little justice in a Chinese yamen.

It was amongst the miners that the outbreak first took place. The decisions given in the courts, invariably against the Mahomedans, aroused their discontent. Once on fire, the flame spread; the usual mandarin repressive measures were insufficient, and only served to give strength to the cause.

The famous yearly fair of Tali, widely known in this and the surrounding countries, we unfortunately missed, having arrived too late in Tali. It is said to be falling off in importance and that fewer people come each year. Curious to say, we were assured, on authority which cannot be doubted, that—with the exception of the Thibetans, whom we found here called Kutsung, and a few Shans—few foreign people now attend it. Although once well known in Burmah, the fair has now no visitors in the shape of Burmese pedlars; and the Shans who come are all from the Chinese districts. It is held on the lower slope of the Tali Hill, to the west of the town.

Close to the ground occupied by the fair stand three Mahomedan pagodas or minarets, somewhat like the one at Mong-hoa. Their design can be seen from the illustration. Near the south-west corner stands another fine Mahomedan pagoda, which is square, with the shaft or main column of nearly equal breadth, from close to the top to the bottom. The projecting cornices decrease, however, and give a tapering appearance to the structure. It stands inside a small fort, where a desperate struggle took place. Mahomedan and Chinese graves appear close by, and some of the neighbouring field fences are made of broken marble gravestones. Many of them were splendid, and we noticed the Mahomedan characters graven on them.

The term Kut-sung seems to be applied generally to Thibetans, and no doubt the caravan-men met by us near Ssŭ-mao were of this race. They agreed entirely



MAHOMEDAN PAGODAS AT TALI-FU.

(*To face p.* 246, Vol. II.)

with the description of Kutung people given by Baber, in his report.

The half-dozen Tali children in Mr. Clarke's school used to show us how the Kut-sung men danced and played; their performance tallied exactly with the description of the Thibetan dance and gestures given us by other witnesses. It is a sort of reel or jig, the accompani-

GROUP OF CHILDREN AT THE CHINA INLAND MISSION, AT TALI.

ment being the fiddle and a song. They are said to dance with great dexterity and *verve*. Such a thing as dancing is considered, of course, quite absurd by the people of China.

From my many interesting conversations with Mr. and Mrs. Clarke, I found how thoroughly their hearts were in the work of evangelisation, and the very fact of

finding a highly-educated lady in this far-away land—where so many missionaries have already met their death—speaks volumes for their self-abnegation and zeal in the cause to which they give up their lives. From the different missionaries whom I have met at various times, I have learnt to know the intense yearning which they feel towards their home-ties and associations.

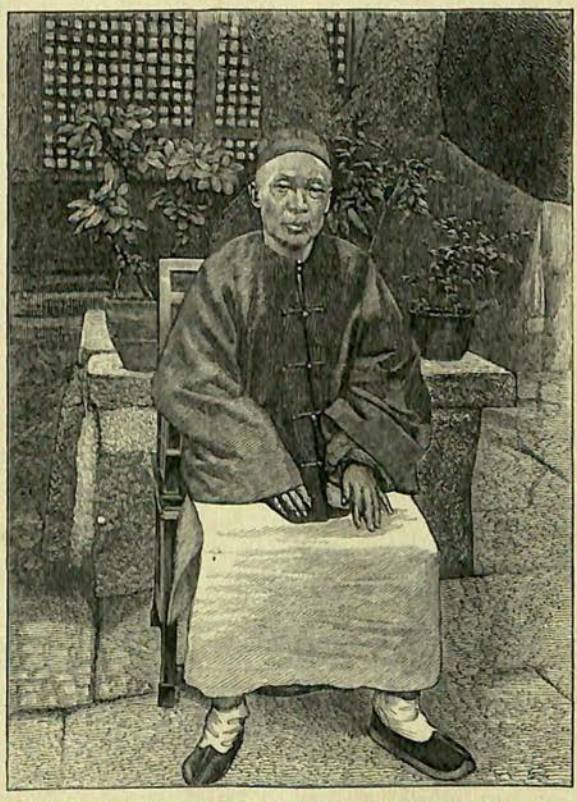
If we, strong men as we were, found our overland march test our endurance, what must it have been to a gently-nurtured woman, who had to undergo what was far worse than the irksome physical difficulties, namely the rudeness and constant indignities which are showered upon all helpless foreigners by the lower classes of the Chinese?

On their arrival in Tali-fu, Mr. and Mrs. Clarke had to encounter numberless difficulties, in order to overcome the prejudices of the officials, who endeavoured to prevent their obtaining a residence in the town. At first they found no one willing to aid them in repairing their house, which was hardly tenantable, and for some time after their arrival they were unable to obtain a domestic servant. Previous to our visit, however, by the exhibition of tact, good-temper and great kindness, they had so far overcome the ill-will of the people as not only to secure a servant and a native teacher, but to form the nucleus of a school.

From Mr. Clarke's great experience of the people, he has come to the conclusion that to obtain real converts it is necessary to commence with the children. It is a growing belief amongst missionaries, so far as my

experience goes, that it is nearly useless to endeavour to convert the Chinese, when once impregnated with the strange mixture of superstition and religion which exerts such a firm sway over them.

This, however, is not the case amongst the aboriginal



TEACHER AT CHINA INLAND MISSION, AT TALI.

races of Indo-China, as has been found by the American and Roman Catholic missionaries, especially amongst the Karens in Burmah. In Zimmé, likewise, the American Mission has found a fruitful field. The extension of missionary work to North Siam, the Independent Shan

country, South and South-west Yünnan, will ere long be found possible, I hope. The kindness which we met with from these aboriginal people, their frank and simple ways, unsteeped as they are in Buddhism and Confucianism, lead me to think that most excellent results may be looked for in this direction.

The happy influence which Mr. Clarke has already obtained over the Chinese in Tali, as shown by their allowing their children to attend his school, must be

OPIUM GOD, TALI.

great. We were much pleased to see that he was on very friendly terms with some of his neighbours, who often called on him to have long talks.

We lived next door to the quarters occupied by Captain Gill in Tali. We regretted greatly to miss Père Leguilcher, the Roman Catholic priest who has resided so many years in this neighbourhood, and who accompanied the French Expedition on their most daring visit to Tali. He was unfortunately absent, on a visit to the Bishop at Yünnan-fu.

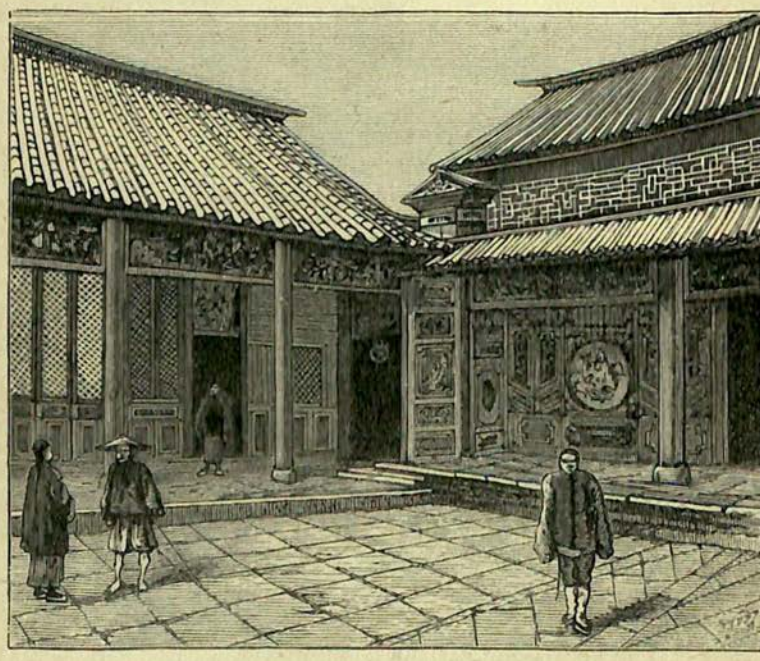
The finest building in Tali is, undoubtedly, the magnificent palace reared by Yang-yü-ko, the late Generalissimo of Western Yünnan. His reputation is not enviable, for he seems to have succeeded in securing not only immense wealth but the hatred of the people. He has been described by Mr. Baber as a mixture of

MULETEER AND SON, AT TALI.

Blue-Beard and Barabbas. The fine structure was erected entirely by *corvée* labour; the wretched peasantry, coolies, and artificers receiving merely sufficient to keep body and soul together.

We heard many stories, from different sources, of the high-handed conduct of this soldier of fortune. His

failings seem to have been a vaulting ambition which overreached itself, and a too decided penchant for the fair sex. If one tithe of the rumours regarding him be true, no woman in Western Yünnan, who possessed any attraction, could be accounted safe from this Blue-Beard. He is credited with an ambition which dared even to

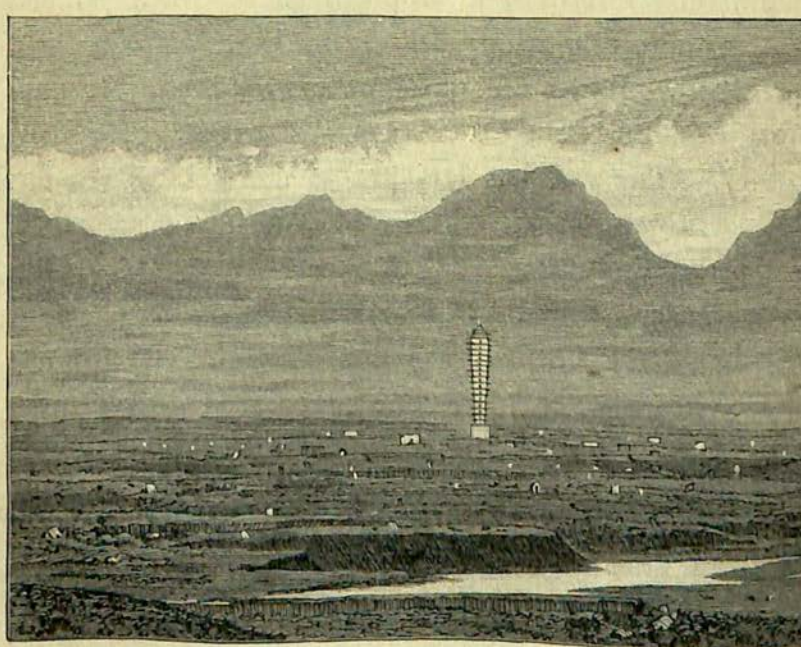


SCENE IN COURTYARD AT YANG-YÜ-KO'S PALACE.

think of reforming the ancient kingdom of Tali. The Imperial Government know, however, how to treat their successful generals. A visit to Pekin was commanded, shortly after which he left Yünnan and went to reside at Shanghai.

Although it cannot be doubted that he was greatly detested by the people of Western Yünnan, yet it is

incredible that a man of his mettle feared to make Tali his quarters. There were, doubtless, more cogent reasons for his failing to occupy the magnificent edifice erected by him. Making a virtue of necessity, he made a gift of the building to Tali to serve as a college, and also devoted the income of certain properties of his in the town to the support of this useful purpose. The edifice, on the usual plan of Chinese public buildings and yamens, contains five paved courts and a garden, the doors on each side being handsomely worked and ornamented in a way seldom, if ever, seen in Southern China. The whole must have cost a marvellous sum!



MAHOMEDAN GRAVEYARD AT TALI.

CHAPTER XX.

Description of Tali—Marble quarries—English wares—Cantonese opium-smugglers—Specific for leprosy—Parting with "Jacko"—Chewing betel—Fish, fruit, cheese and butter—Minkia—Lissous—Han-jen—Temperature—Three crops in a year—Gold—Silver mines—Official peculations—Temple of the "Lady of Mercy"—Honorary tablets—A modest request—Thibetan pilgrims—"Stinking Tartars"—Llamas—Praying machine—The Baksi—Plausible beggars.

THE main street of Tali is, from the Chinese point of view, wonderfully wide and clean, that is to say, in Europe it would be accounted mean and dirty. No large shops were to be seen, nor any signs of commercial activity. The war has left proofs convincing enough, in the huge area of ruins and waste spaces, which were formerly covered, that it was once possessed of a much larger population and some opulence; but it never can have been of any great commercial importance. Its situation to any one acquainted with Yünnan explains the reason clearly enough. There is no special native industry or manufacture, unless the marbles be counted as such.

These marbles are got from quarries close by, and produce magnificent stones not only for the pai-fangs and honorary tables of Yünnan, but for many household ornaments. These are of various sizes in green-veined white marble which, after being polished, are

enclosed in frames of roughly carved woodwork. Many of them are chosen as being beautiful representations of nature. Some are not unlike the wild mountain scenery of Yünnan. It strikes the most superficial observer, when looking at the fanciful and grotesque scenes depicted on many—in which demons, dragons or weird trees are represented—that art must have assisted nature in their production!

We saw rough silver work of the usual Chinese pattern in the shops; in some, gold-leaf was being prepared to send to Burmah. But we nowhere noticed, as we had done at Ssŭ-mao, any *repoussée* silver-work of Burmese manufacture.

Jade and amber from Burmah, a few coloured cotton cloths with the English trade-mark, Swedish matches as well as Bryant and May's vestas, which partly come by Shanghai and partly by Canton, were all common. Beyond this, nearly everything was of Chinese manufacture.

A considerable number of Cantonese traders yearly come to the fair, bringing small foreign commodities, which sell in those parts, in exchange for which they take back opium to Canton. The opium is smuggled past most of the Lekim stations, and largely mixed with the Indian drug. It is said to be a lucrative business, and must needs be when these traders, like our friends of the party whom we met at Shih-ping and afterwards, have to march some seventy or eighty days, each carrying his pack of goods to Tali, and as much back again.

Tali is a great entrepôt for medicines, and some

locally famous drugs are sold here. I obtained a collection of these, which I hoped to hand over to some famous chemist at home. They had to be abandoned, however, with many other valuable things at Manwyne. We nowhere could find any trace of the Anamese medicine called Hoangnau.

A beautiful Amherst pheasant, which we had purchased near Monghoa from a Lo-lo peasant lad, picturesque enough to have sat to Murillo, died just before reaching Tali; and our little monkey "Jacko," which had been our companion for so many days across Yünnan, we gave to the children of the English Mission

MR. AND MRS. CLARKE, WITH THE MISSION CHILDREN, TALI.

on leaving. So we were again without any pets. We had found "Jacko" not only an amusing companion, but very useful in diverting attention from ourselves,

although it must be confessed that at times we divided the attention of Yünnanese crowds with him!

The Indo-Chinese practice of chewing betel with lime, which discolours the teeth and gums red, is in use at Tali. The term "Chin-ch'ih," or "Golden teeth," given formerly to this region and mentioned by Marco Polo, is most probably derived from this practice, and the "plates of gold," with which they were said to cover their teeth, may surely be considered a myth! The habit of chewing betel with lime is found all over Burmah and the Shan country, as well as in Western Yünnan.

The market is most excellent, and both from report and our own experience is better than any Southern inland market-place of China. Excellent fish of the carp or perch tribe are plentiful in the lake, and have a flavour uncommon to Chinese river and lake fish. Pears of enormous size and peaches are the special fruits, while excellent flour-cakes, honey, *joupin* cheese and butter are items which warm the heart of the almost starving traveller! We tasted here for the first time, but often afterwards, a sort of jelly called Ping-fang, made from a *tung* seed which, enclosed in a cloth, is dipped in a bowl of water and pressed again and again until a pulpy matter exudes. This forms quickly a thick jelly which, with sugar as the Chinese use it, or better still with milk and sugar, is most excellent. I know no more refreshing beverage.

The shores of the Tali lake and the surrounding neighbourhood are peopled by Minkia or Min-chia

(literally, native families). They seem to bear a strong resemblance to the Pai or Shans. Their language, however, is said by the Chinese to be quite different from Shan; but their ideas on this subject are too vague to bear consideration,—a comparison would be interesting. They are entirely an agricultural people, and are said to be quiet, orderly and hard-working.

The hill districts to the south and south-west, especially those surrounding the Monghoa plain, are reported to be entirely inhabited by Lo-los; while the Lissous are found mostly close to the Chinese borders west of Li-kiang, but also in small numbers here and there, close to the north-west end of the Tali range, or Ts'ang-shan, and north of the route between Tali and Teng-yueh. The towns and villages of the plains and valleys in this neighbourhood are mainly inhabited by the Han-jen or Chinese.

HAN-JEN BOY (S. YÜNNAN).

The temperature of Tali is remarkably even throughout the year, as it is sheltered from the prevailing winds of Western Yünnan. Three crops are gathered in the year, namely poppy, wheat and rice. In the end of May, when we left, the wheat had not been reaped, and the whole country on the western margin of the lake was still a smiling cornfield. Further south nearly everywhere we had found, from one to two months sooner in the year, the rice being transplanted. A curious fact was mentioned to us regarding the grain of the Tali side of the lake, namely that it can only be kept one year,

TYPES OF MIN-KIA (OR MIN-CHIA) AT TALI.

(*To face p.* 258, Vol. II.)

while that of the eastern side, and elsewhere, can be stored for many years without spoiling!

The gold sent hence to Burmah comes mostly from Thibet by way of A-ten-tzŭ, and partly from local Yünnanese mines, which are worked on a very small scale, so far as we could learn. Silver is exploited on a larger though still, considering the resources of the country, trifling scale.

While at Tali we were waited upon by a deputation sent by a guild of silversmiths who were interested in a silver mine called the Yung-pei mine, one of the largest in West Yünnan. This mine is situated north of the T'ing of that name, and east of Li-kiang, about some seven days' journey north of Tali. They brought a most elaborate plan of the shafts, or workings, of the mine, showing in different colours where trials had been made successfully and fruitlessly, and the main and side galleries. Their object was to obtain from us information how to guard against the dangerous gases which blew out their common oil-lamps and made working impossible. We indicated the method employed in Europe for the purpose, but counselled their sending through Bhamo and Rangoon to Calcutta, in order to get the necessary apparatus and advice for rendering the working of the mines safe. The cost, trifling as it would be compared with the results to be obtained, and the fact that it was a departure from a time-honoured custom, made our proposal unpalatable. The mine of course will continue to be worked in the same way.

It must be confessed that the fault lies by no means

altogether with the miners, as they receive little encouragement from the local officials, who represent the Central Government, to develop the mining properties. Not only is this the case, but it is notorious that the officials of the district invariably attract to themselves, magnet-like, a large share of the profits of any mine; and in Western Yünnan, as in the whole of Western China, the usual cause which operates against the extension of mining industry is want of security.

The prejudices and peculations, so inseparable from Chinese life, are here found in an exaggerated form. The profits accruing to the local mandarin are in direct ratio to the length of distance from central control. We have again and again been told that this or that prefecture was a lucrative post, and the explanation given was invariably the same,—the existence of certain mines in the district.

Both silver and gold are found in the Yung-pei mine, and in great richness, we were told. Nothing need be repeated of the details of the extent of exploitation, as little reliance can be placed on any such accounts. "Seeing is believing" in such matters in China.

Amongst the few relics of former grandeur, in or near Tali, is the temple standing on the roadside about midway between Hsia-kuan and the city. This magnificent structure was erected to the "Lady of Mercy,"—an idol standing forlorn in a beautiful shrine in the central court,—by Yang-yü-ko and Governor Tsen. These two gentlemen, whose names are the most familiar in West Yünnan, have, close by Tali, honorary tablets erected

in their honour by the usual grateful and admiring cliques, who represent public opinion in such matters in China. The name of Yang-yü-ko—on the marble slab enclosed in a granite frame of massive proportions,—had been partly effaced and destroyed by certain of the populace,—evidently not admirers of his.

TAOIST PRIEST, TALI.

Taking experience from this, I suppose, an honorary tablet which had been erected to the Taotai of Tali is protected by granite bars some *two inches apart.* The tablet is so much protected that the inscription can hardly be deciphered!

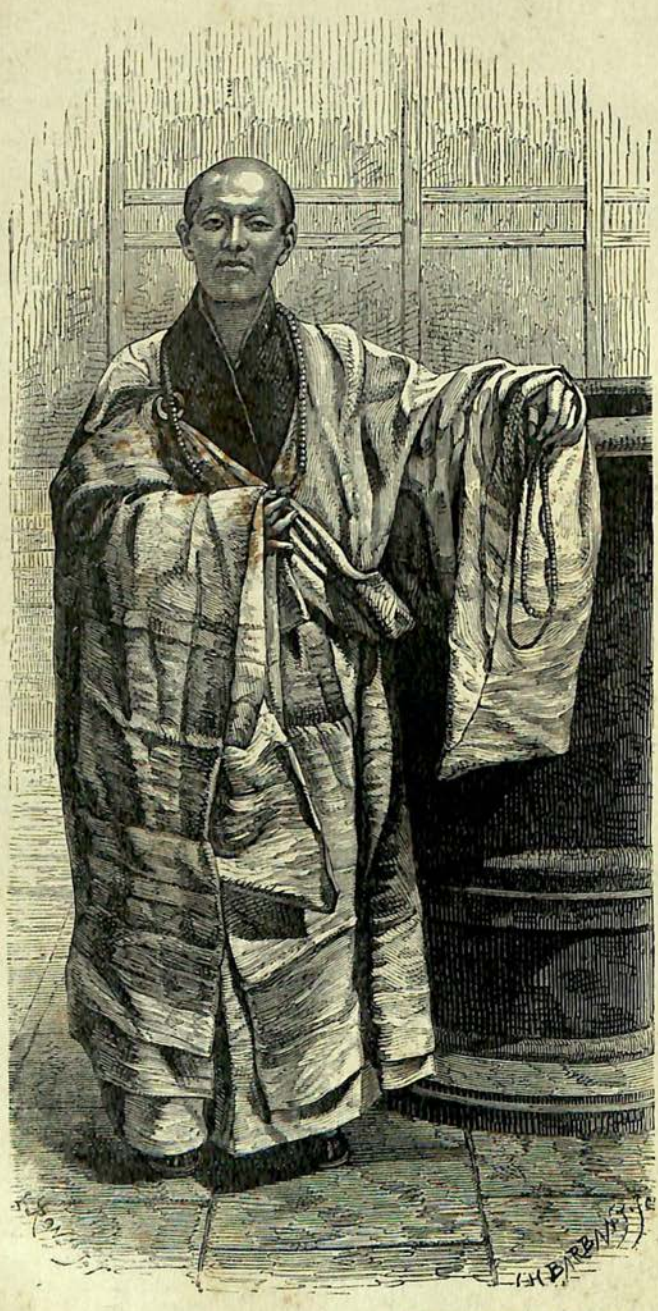
Amongst the photographs which we obtained was

one of a group of Min-chia women and children, and one of an old Taoist priest. When we gave him a moderate gift to help him on his way home to Ching-tung, in Ssŭ-chuan, he modestly asked us for a considerable number of taels to defray his expenses!

Hundreds of the Kutsung pilgrims, men, women and children, come yearly, at the end of February, to Tali.

BEGGAR, AT TALI.

Many of the men are employed with caravans, bringing Thibetan articles, and taking back principally Puerh tea. They are, as Thibetans have everywhere the reputation of being, the dirtiest race in this "Land of Dirt." It is amusing to hear the Chinese talk of them as those "stinking Tartars." Their first visit is to Chi-shan, situated a day's march north-east of Tali, where some celebrated Buddhist temples are situated. From thence



(*To face p.* 263, Vol. II.)

A THIBETAN LAMA, AT PEKIN.

they visit Wai-pao-shan, near Monghoa, where the Taoist temples are, and they pass through Tali again on their return. There are seen here often amongst them many Fakirs—called Llamas by the Yünnanese as well as Thibetans—with their pointed caps, praying machine and double-faced drum. These are doubtless the Bakhsi of Marco Polo.

A curious custom amongst the Kutsung was mentioned to us, perhaps owing to their economical habits and not to any fanciful sentiment. Each of them is said to take back some pounded rice, which they *beg for*, as a present. Purchased rice will not answer the purpose, they aver.

CHAPTER XXI.

Start from Tali—Our cortège and cuisine—Deposing the cook—Great saving—Parting with the "daft" horseman—Waterproofs "by courtesy"—Ho-chiang-pu—Père Terrasse—View of the Tali range—Yang-pi—"Englishman?"—La belle France—Hospitality of a French priest—Character of the aborigines—Starved in the mountains—Cigars—Chü-tung—A terrible road—A Mahomedan official—Père Vial—Reported annexation of Upper Burmah—Sha-yang—Filthy inn—A hint—Approach to the Mékong—A suspension bridge—Unnavigable and unhealthy valleys—Marco Polo—Ping-po—Climbing a slippery cliff—A magnificent view—Refreshment—The Belly-god—Our renegade conductor—Shuai-chai—A clean lodging.

EVERYTHING being now arranged after considerable difficulty with our caravan, we made a start with some traders bound for Yung-chang-fu on the 30th of May, and halted the first day at Hsia-kuan, at the southern end of the lake. We had now engaged only three mules for our luggage, and four for our party—two for the servants and the same number for ourselves.

Our life was now entirely Chinese—food, as well as kit and crockery. We had deposed our cook, who served us up food not so good as that to be had from the natives, and at a cost which was out of all proportion to the mere conceit of a supposed European cuisine. Hard-boiled eggs and curry and rice can hardly, by any stretch of imagination, be considered European cookery. We found it a great convenience having no porters; and journeying in the same manner as the caravan

people did, saved a world of trouble as well as expense. Our expenditure went down instanter 400 per cent., and we were just as comfortable.

As Margary, Gill and Baber have described this portion of our route, and as the luminous pages of the latter—the most sparkling as well as accurate ever

OFFERING SACRIFICE TO THE GOD OF THE KITCHEN.

printed in the form of a Parliamentary paper—have left little to add, I shall pass rapidly over this portion of our journey.

On leaving Hsia-kuan, by the side of the stream which is the outfall of the lake, we were joined by my old "daft" Mahomedan horseman, young Shou-tien,

who had come to bid us good-bye. The poor fellow had been on the look-out for us, and the feeling of friendship which had sprung up between us—caused perhaps partly by his not too good treatment received from the Chinese, as well as his kindness of heart—made us really sorry to part. We had to bid him turn back several times, and when leaving, he prostrated himself upon the ground and his eyes were streaming. We held out our hands and gave him a hearty British shake, commending him to the friendship of Mr. Clarke. Our friendliness pleased him as greatly as it disgusted our Chinese following. His reputation of "daftness" seemed to us to be attributable to the open-handed nature, which shared whatever he had with his neighbour, and to a certain interest which he evinced in whatever he saw. These are things not to be understood by the Chinese.

Our mules' heads were gaily decked with feathers of the Amherst pheasant, and we carried behind our Chinese saddles a change of clothing, enclosed in our Chinese "waterproofs." These sorry articles were so named merely by courtesy, and were chiefly noticeable for making one's clothes,—dirty and disreputable as they were,—still dirtier, and for letting the rain through in the most efficient manner.

A two days' march brought us, through wonderful scenery, skirting for some distance down the Hsia-kuan stream and then up the Yang-pi river, to the walled town of Yang-pi. We should greatly have liked to tarry on the way at Ho-chiang-pu ("the meeting of the

waters"), where three torrents join and flow to the Mékong, under the name of the Yang-pi.

Mr. Baber has indicated the diversity of mountain scenery here, and the fact that it would prove an admirable centre for the exploration of this wild and alluring region. From time to time, on our way from Tali, we

OUR METHOD OF TRAVEL IN WESTERN YÜNNAN.

were permitted views of the grand sierra of the Tali range, a magnificent mountain mass; and at Yang-pi, on a beautiful evening, we gazed from the garden wall of Père Terrasse, the French priest, on the wondrous scene, with the beautiful Yang-pi valley in the foreground. The upper heights, on which snow even in June was visible,

were enveloped in mist, and we never once saw completely the upper outline of the range.

Riding leisurely into Yang-pi, my thoughts wandering elsewhere than Yünnanwards, I was aroused by a voice which uttered the one word "Englishman?" in an unmistakably French accent. One glimpse at the speaker, whose face could be seen overlooking a garden-wall above the road, told me, although the speaker was in Chinese costume, that it was the French Père. A few minutes later we were discussing a glass of French wine, and talking of matters which carried us far away from Yang-pi.

The Père like most of his countrymen, although banished for life from La belle France, had lost none of the interest which Frenchmen take in their fatherland, and the force and esprit of his conversation in the wilds of Western China were as great as if we were sitting in a Parisian café. He would not hear of our going to the inn, and we and our servants were bodily carried off and most hospitably entertained by him.

He gave us his impressions of Yünnan and the Chinese,—not very flattering to the mandarins, which did not astonish us. Regarding the aboriginal people he had nothing but good to say—they were simple, hospitable, honest; they had "le bon cœur;" but of the governing class of Chinese officials his verdict was "être mandarin, c'est être voleur, brigand!" Later on we heard much the same at Chü-tung from Père Vial, and the verdict of the Roman Catholic missionaries, though somewhat sweeping, tallies generally

with the "impression de voyage" of the itinerant traveller.

Regarding the military mandarins, anent whom I had asked the Père's opinion, he said: "Ils savent tuer les hommes, rien de plus."

Yang-pi, a fortress which guards the rear pass to Tali, was a place of some importance in the late war. Two thousand Mahomedans, who had taken refuge in the

HALT OF MANDARINS AND ESCORT AT WAYSIDE INN.

mountains close by, having been driven there by the Imperialist forces, are said to have perished of cold and starvation. The town, though picturesque, has a great air of decay about it. It has a fine situation, and the fertile valley, greatly deserted since the late war, should make it a town of some importance. Good tobacco is to be had here, and we bought excellent cigars, which Père Terrasse smoked in a pipe.

Leaving Yang-pi, a couple of days brought us to Chü-tung. The road was the most execrable one we had met with in Yünnan, taking us over two ascents of 3000 feet. This highway between Burmah and Tali was *by far* the worst road we had yet traversed, and the reader who has followed the writer's descriptions of his earlier experiences may guess what its condition must be. Rain had fallen, and turned many portions of the track—for it does not deserve the name of road—into rushing torrents, up which our mules could with difficulty make their way. The road was indeed a terrible one at this season of the year, and I never wish to travel on such another again. But we were, we fervently hoped, on our way home, and that comparatively made mole-hills of the mountains we were passing.

The village of Chü-tung is situated on the side of the road, on the western side of the Yung-ping plain, which is a marshy valley of some eight miles by three. The Hsien town, which gives the name to the plain, is a poor place, situated some three miles northwards. The Chinese Government have here posted a Mahomedan official, as well as a Chinese, on account of the large number of the Moslem population of the neighbourhood. As the former has accepted office from the Chinese his Islamism must, like that of many of his co-religionists, be a mere *façon de parler*. He has, doubtless, considerable influence with his own people, and for that reason has been given office by the Chinese.

We went to see Père Vial, tired as we were with a more than usually toilsome day, having accomplished

two stages in one, and found a most charming companion for the evening. He came to our inn later in the evening, and we gossiped into what for us was a most dissipated hour. It was a curious sensation entertaining a French priest in the courtyard of a Chinese hostelry. Next day he most kindly accompanied us half a stage, and told us his experiences of Yünnan, which only covered one year.

GROUP AT ROMAN CATHOLIC MISSION, AT CHÜ-TUNG.

News had reached this place—through some yamen attachés of the Tao-tai of Tali, who had just returned from a Shan district in the south of Yünnan called Keng-ma—that the English had taken Upper Burmah, and that the whole country was in a terrible state of disorder! Many details were given, which are not worth repetition. I knew, however, enough of these border

rumours to attach little influence to the report, and determined to go forward to the frontier and see for ourselves.

Another of the inevitable ascents of three thousand feet, to which we were getting callous, had to be overcome, and a long day brought us to Sha-yang, a large market village, situated in a small valley. We occupied quarters in an inn, which almost vied in dirt and stench with our Puerh hostel. The other inns which we visited were equally bad. The temple south of the town may be safely recommended to future travellers, if they can get permission to occupy it.

A hint on this subject to intending travellers may be useful. The only good inns, as a rule, are the new ones, and it is worth while to send a man ahead to secure rooms in the newest and therefore cleanest hostelry. The inns have this advantage over the temples, that one can secure food at a short notice,—a great boon. We were now travelling and living, in every way, *en Chinois*, and could therefore hardly afford to be critical!

Although only some three miles from the Mékong, we could not guess its course. A couple of hours' march, first through two very small valleys, dotted with villages, fertile and picturesque—in strange contrast to the wild mountain scenery—and then a climb up an almost vertical track, brought us to the top of a ridge overlooking the river. The road on the eastern face is very steep and zigzag, and more broken and dangerous than usual.

The famous river, cased in by huge bare mountain walls, seemed to us at first sight to have a curiously small

volume of water. We had mistaken the muddy waters, in a reach of the river overshadowed by dark clouds, for sandbanks, and soon after we discovered our error. A suspension bridge, some sixty yards in length, spans the river at the southern end of a magnificent, wild, and dark gorge. The walls of rock tower to a height which cannot even approximately be estimated from the bridge crossing. Looking down stream, about four miles of a reach, running through precipitous hillsides, can be seen, while northwards the river takes a sharp turn immediately above the gorge.

The stream, smooth and steady at this point and unbroken by rapids, looks navigable enough; but the examination of a few miles would, doubtless, show obstacles which are attributed to it by native report, and which make it unfit for navigation. The fall between this and Cheli or Kiang-hung (some 4700 feet), renders this, as is the case with all the other Yünnanese rivers, more than probable.

No boats are found on the stream, and as in the case of the Salween valley—only it is worse there—there are few villages and no trade. This river forms the borderline of the Carajan and Zardandan,* of Marco Polo. The proofs of this, given by Mr. Baber, are convincing. A heavy shower of rain surprised us in the act of photographing the gorge and spoiled our work. We were greatly disappointed, as I was most anxious to secure views of this bridge and the one over the Salween.

* See sketch-map, p. 9, vol. ii.

Passing the village of Ping, or Lan-tsang Ping-po ("Mékong terrace"), we made our way on foot in the rain, most painfully and not without danger, step by step up the roadway which is cut into the almost vertical rock of the cliff. The rain had swollen the river and smaller torrents, which added to the majestic beauty of the scene, if it made our path difficult. The plucky manner in which our mules made their way gave us courage. A magnificent view of the river, with its towering walls of mountains, in the bright sunlight, rewarded us when we reached the summit, steaming and breathless.

On the crest of the pass stand, on either side of the roadway, a temple and a restaurant. They are admirably situated. As we were seated, drinking our welcome tea and devouring our cup of rice—prepared with hot water and brown sugar—we noticed that, of the many muleteers and coolies passing, hardly one failed to visit the restaurant, whilst not one turned aside to enter the sacred edifice. It illustrated curiously the triumph of material over spiritual wants!

Our caravan conductor was a Hui-hui, or Mahomedan, who had served under Tu-wên-hsiu at Monghoa, and had the control of two hundred men. He seems, like many of the ablest and boldest of his fellow religionists, to have played a not very creditable part in the late war. Treachery with these followers of Islam seems to have been a mere bagatelle, and the name of renegade seems to carry with it no shame.

This gentleman chose the time for his desertion and treachery with more judgment than the second in com-

mand of the so-called "Sultan." He related to us, with evident pride, how his blue button had been bestowed upon him by the Chinese, because he had secretly sent a letter to Yang-yü-ko, offering to hand over his two hundred men and join General "Barabbas"! In return he was to receive a command with the Imperialist army.

MIN-CHIA WOMEN AND CHILDREN.

The offer was accepted, and, strange to say, in his case seems to have been faithfully kept by the Generalissimo. He told us how he had served before Tali, and showed no shame of any sort in having fought against his co-religionists and former comrades!

Not unnaturally he seemed to us hardly a pleasant

gentleman to "personally conduct" our caravan across the frontier! We had no choice, as he was the only man who was prepared to go, and unless he meant to play us false with the Kachyens, or hand us over to be well "squeezed," we were prepared to smother sentiment and consider ourselves lucky. He was attention and politeness itself, tempered with a touch of *camaraderie* which seemed genuine, but, after the story of his career and my experience of Mahomedans, I was not too sanguine.

We were charmed on arriving at Shui-chai with the welcome sight of this pretty village, nestling on a high hillside. We found lodgment in the upper story of a particularly clean, in other words an entirely new house —a most agreeable contrast to our pigstye of a lodging at the last halt.

CHAPTER XXII.

The Yung-chang valley—A beautiful plain—The battle of Unciam—A mist-clad view — The town of Yung-chang — Through traffic — Restaurants — Scarcity of firewood — Ruins — Pan-ch'iao — Pekin dialect—"Learn or die"—Soldiers as schoolmasters—Tribute from Burmah—Fairness of the women not remarkable—Alteration of caravan route—Dealing with rogues—A winning game—My resolve —Retracing our steps—Fever at Shui-chai.

FROM Shui-chai, a long and winding road brought us to the Yung-chang valley, through vistas of hill and vale, made peculiarly clear and beautiful by the rains of the day before. Just as we commenced our descent to the plain of Yung-chang, heavy mist came rolling up, and soon changed into a steady downpour. We made our toilsome way down a road, of the usual Yünnanese pattern, until we came in full view of the famous plain, first made known to Europe six hundred years ago by the name of "the Plain of Vochan" or Unciam. It measures roughly some twenty miles by eight, and was of surpassing beauty when we first saw it. We gained glimpses of it between the showers, when it was made more beautiful on account of the veil of mist and rain-clouds, which overhung the southern end of the plain. It was here that "the valiant soldier and excellent captain" Nescradin fought the famous battle in which two thousand elephants were employed by the Burmese

against twelve thousand mounted Tartars. The soft cushion of mist which lay low down, gradually changed to dark, black, rain-clouds, so intermingled with the form of the hills as to make their contour hardly distinguishable. In the centre, and towards the north end of the valley, the sun lit up brightly the many colours of the cultivated fields and the numerous villages enclosed by groups of trees.

The city lies at the foot of the western hill slope. In shape it is of the usual rectangular Chinese pattern, only relieved from the ordinary monotony by groups of joss-houses, which are perched on a ridge behind the town. A considerable area of the walled enclosure is taken up by waste and plough-land, whilst the greater portion of the town is represented by what might be called so many hamlets. Two main streets, crossing at right angles, represent the business portion of the place. The trade is due mostly to the "through" traffic, consisting chiefly of cotton caravans from Burmah.

Yung-chang is an entrepôt of some local importance, both on account of the cotton trade from the Shan States to the south, as well as that from Bhamo on its way to Tali and the capital.

The number of restaurants in the two main streets was remarkable and is required, no doubt, for the considerable amount of passing traffic. They were greatly superior to any we had seen before in Yünnan, even at Tali.

At our inn, a remarkably clean and comfortable one at the north side of the town, we were supplied with our

meals, which were excellent, judged by the Yünnanese standard, from a restaurant close by. Firewood and charcoal were expensive, owing to the denudation of the forests surrounding the plain. When we wanted a cup of tea, at odd times, it was not to be had in the inn, and we had to send out to the nearest tea-house for it.

The prosperous appearance which the plain at first presents is rapidly dispelled on nearing the villages passed by the side of the causeway, which forms the highway traversing the plain. These are mostly in ruins, crumbling and abandoned, though not to such an extent as at Monghoa. The valley is badly drained, and has the appearance of a morass in many places. A lake is said to have existed in the plain, but no trace of it is now to be found.

The village of Pan-ch'iao, which is situated midway across the plain, and alongside the road, alone presents any signs of animation or trade. Its one long, busy, stirring street, lined with hucksters' stalls, petty shops and restaurants, owes its importance to the traffic which necessarily traverses the high causeway passing through the village.

We saw little remarkable in Yung-chang. There were a few carved stone pai-fangs, similar to those met elsewhere, which are fast falling into ruin; the inevitable cactus finds an undisturbed home on their roofs. In passing along this route the recollections of Marco Polo compelled one to compare the experiences of to-day with those of the great Venetian six hundred years ago.

Mr. Baber has drawn attention to the purity of the

language on the western side of Yünnan. The so-called "Mandarin" colloquial is spoken throughout the province, but it is in the west that the pronunciation is most clear. Polo states that in this part of the country the people "had a language of their own, which is passing hard to understand." Mr. Baber has explained how the language of this remote and most recently acquired province of China is so much alike to that spoken at Pekin, while more or less unintelligible patois are met with in the intervening provinces. The reason, as given by him and vouched for by history, is simplicity itself. The people were forced to learn the pure form of Chinese in use, on pain of death.

The first emperors of the present dynasty, it would seem, instilled it into the people after a rather forcible manner. Wu-san-kuei, the Chinese general who reduced Yünnan, made use of those of his soldiery who spoke the purest Chinese, and set them to instruct the vanquished. The rapidity of the educational reform seems, according to common report, to have been assisted by the proclivity for marital indulgence which these veterans evinced.

Amongst the tribute—or presents as the King would have us believe—sent at odd times by Burmah to China are elephants, and they pass by this road through Yünnan-fu to Pekin. Polo relates, in connection with the battle mentioned as fought at the south of the plain, that "from this time forth, the Great Khan began to keep numbers of elephants."

The remarkable beauty and fairness of the women,

mentioned by Colonel Yule in his admirable edition of Marco Polo, impressed us as little as it did Mr. Baber. They were, as compared with many of the Yünnanese women, neither fair nor beautiful.

When we left Tali, it had been arranged with our "Mandarin" muleteer that information should be got in Yung-chang, regarding both the new and the old route from this place to Bhamo. It was necessary to find out the reason why such a large number of caravans, if indeed not all, had this year for the first time made use of the new, in preference to the old and well-known one proceeding by Manwyne.

We had learned that the new road, which here turns southwards, involved an extra journey of some six days; that it took one through a part of the country notorious for its unhealthiness, especially in the portion where it skirts the dreaded Salween for two days; and that for a considerable portion there were few hamlets, while in some parts there were none. If this were the case, muleteers would certainly be compelled to sleep out in the open, and it would be difficult for them to find food for themselves; fodder would likewise be scarce for the animals. Why then was this route adopted?

It was not sufficient to be told that the notorious Li-si-ta-yeh or Li-si-tajen, as he is most commonly called, a Chinese military official who exercises great power and influence over the border people of these regions, had opened this route.

Immediately on arrival, having already questioned the interpreter on the road, I pressed him and our friend the

"blue button" to find out what they could towards solving the mystery. They professed to be making diligent inquiry, but I could see them loitering about the hostel yard, and hear them chattering away incessantly over their opium-pipes. Nothing was elicited within the first twenty-four hours, and as each day's halt cost me five taels, besides the delay, I sent for the interpreter and forcibly urged him to find out all he could without further loss of time.

I began to fear that something was going wrong. Sure enough, the next day, on my insisting on knowing whether he had, or had not, discovered anything, he plainly intimated that neither of them could elicit any information regarding the new route. He went so far as to say that they could not learn the name of a single town or village on the road after Yung-chang, and that not a single man—trader, muleteer, or porter—was to be found in the city who had come by that route. This it was impossible to believe in the face of the fact that, the day before, he himself had elicited from a muleteer the names of several places, with their distances; also that the men with the caravans, numbering some two or three thousand mules, which we had met during the last three or four days, had mostly been engaged at Yung-chang, because the muleteers who had made the journey to Bhamo and back had been discharged at Yung-chang.

On my asking which road the muleteer intended to choose, he said the man would go by whatever route I selected. As the agreement, made between us at Tali,

was that our conductor was to select the route, and was to receive no payment until our delivery at Bhamo, I could see that matters were likely to be unpleasant. It was evident they wished to compel me to select one road in preference to the other, take us on to some place beyond Teng-yueh, perhaps to the border, embroil us in difficulties, and then say they could not proceed. In this case I should have been completely in their hands, and, being without funds, I should have been forced to treat with the muleteer to take us back to Tali. In addition to which, I should have had to pay the heavy amount named in the agreement, and have been compelled to accede to any terms he might dictate for the return journey. This we should, not knowing the language, probably have been compelled to do as, to use the Chinese phrase, the interpreter's "heart had gone over" to the muleteer. In other words the two were playing a game, in which they thought they must win.

Our march across Yünnan, however, and especially the episode of Ssŭ-mao, had taught me how much trust to place in our smooth-spoken interpreter. I saw that it was useless to proceed to the frontier, only to repeat there what had happened to us formerly, and I felt thankful that they had shewn their hands so early in the game.

How I longed that I had with me a European for interpreter, a man of reliability and resolution, such as Captain Gill had on his journey in the person of Mr. Mesney! Luckily there was yet time for us to communicate with Chü-tung, where Père Vial resided, three

days' journey towards Tali, and I immediately announced my intention to wait at Yung-chang until C. W., who was so far recovered as to be able to ride, could return to Chü-tung and bring back the Père, in order to assist us with advice.

They did not like this aspect of affairs, which they had not counted on. The muleteer, however, promised to have the two mules required for C. W. ready next morning early. C. W. made preparations for his journey. I was compelled to remain and let my friend go, because I was afraid they would object to my leaving, and I wished to have no quarrel or complication which would invite the interference of the mandarins.

Next day we were up early, but there were no mules. After some time the muleteer announced that he could give none, as they were all knocked up. I went through the form of asking the interpreter to order two and he promised to get them, but none came. In the afternoon he thought that none could be had, unless we took *twenty*.

C. W. and I went out, with silver in our pockets, to try for a couple and hunted all round the town; at one place they promised to send them, but of course they never came. Our friend had been beforehand with us.

We were determined not to be beaten. Seeing the position of affairs we went out in the evening for a stroll, took the coolie boy with us, put some visiting-cards in our pocket and sent them in to the magis-

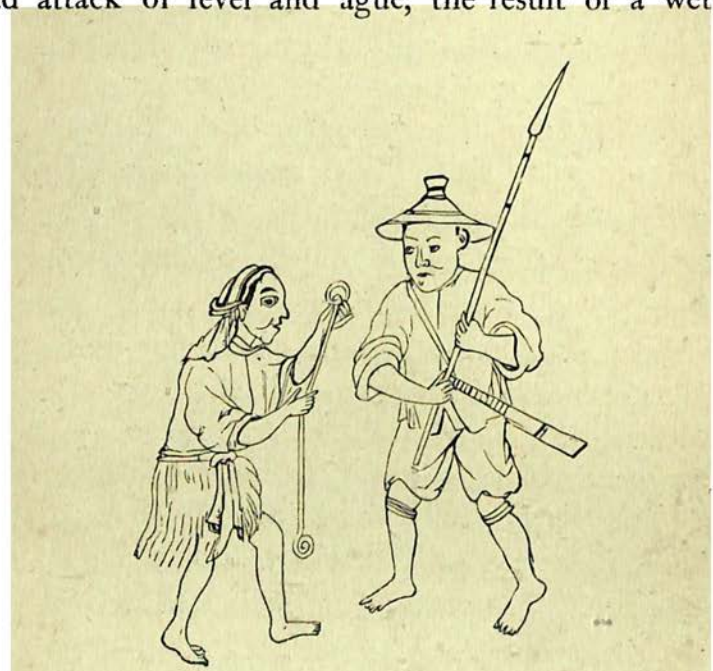
trate's yamen, with our compliments and a message that next morning we were going back to Chü-tung. Our interpreter and men thought this was only a futile threat, a mere façon de parler. Their high mirth told us they thought we could not leave without mules or men. They were slightly astonished next morning to find that we started on foot, after paying our bill, saying we were going to Chü-tung, and that we wished them to follow, but of course they might choose for themselves. We left with only all our silver in our pockets and the clothes on our backs. My knowledge of Oriental character told me which course they would adopt. Sure enough, some eight miles from Yung-chang, while we were seated at a roadside restaurant table having a welcome cup of tea, up came our riding-mules and, shortly afterwards, the baggage animals.

We had got out of our difficulty, but saw no present chance of attempting to cross the frontier to Bhamo. I deposed the interpreter, and told him he should be dismissed at Chü-tung or Tali, and that he was no longer to serve me. To attempt to reach the Irrawadi with the tin-chai was out of the question. I told him that he might travel with us to Chü-tung, but he would be employed by me in no way and that he was never to address me. From that day I never spoke to him again.

We had often felt the great disadvantages and danger of travelling with a native interpreter in China, and in the Chinese borderlands especially. The importance of having either a knowledge of Chinese yourself, or a

European companion who knows the language, should be strongly impressed upon all future travellers.

We started from Yung-chang on a dark, threatening morning, and before we had crossed the plain the rain came on heavily and lasted for several hours, drenching us thoroughly. I had for the previous two days had a bad attack of fever and ague, the result of a wetting



PO-LŪNG OR POLOUNG (MAN AND WOMAN).
SHUNNING DISTRICT, W. YÜNNAN.

which I had received before we reached Yung-chang, and now I had to struggle along, my head bursting and my bones racked with terrible pain. This made our difficulties all the more harassing.

On arrival at our halting-place, Shui-chai, I had to turn in at once and load myself with every imaginable

covering, while I drank "pain-killer" in hot tea, which eventually brought out a profuse perspiration. It weakened me terribly, but the fever was checked. This drastic remedy, rough-and-ready as it may seem to the European reader, had often saved me before from a severe bout of fever.

CHAPTER XXIII.

A clean inn—Jabbering at night—Opium-sodden—Too talkative neighbours—A wet and dangerous journey—Welcome from Père Vial—A consultation—Offer of Père Vial—Settling with the muleteer and interpreter—Patient duplicity—A wheezy mandarin—A comprehensive answer—Our cavalcade—Reducing our baggage—Mahomedan plain-dwellers—Lo-lo hill-people—Conservatives—Unaffected women—Rapid loss of distinct costumes—Lo-lo writing.

THE next day luckily was fine. It would have been dreadful to have had to cross the Mékong in rain while so weak, and I was only enabled to go on, as it was a sunny day. At Sha-yang we avoided the filthy inn in the lower part of the town, where our men had been desired not to halt; and C. W. and I went up to the upper outskirt and found in a small hostelry, in part of an airy upper room, lodging along with three other men.

The coolie boy brought our bedding and got us something to eat, and we would have been comfortable enough, for the place was a model inn in regard to cleanliness, compared to the lower ones, but for the conversational turn of our fellow-lodgers. They jabbered away like enraged monkeys, until near two o'clock in the morning, over their opium pipes. I never thought the opium-smoker could have so much energy!

One of the results of this baneful practice is that the smoker sleeps between smokes during the day, and cannot sleep at night. At this place we saw a man, at

six o'clock in the evening, lying in heavy sodden sleep. His wife and two companions took ten minutes before they could succeed in waking him, in order that he might eat his food.

Being thus kept awake at night by fellow-travellers is one of the trials of Chinese travel. Even if you have a room to yourself, the wooden-framed houses transmit noise like a sounding board, and you have to submit to the annoying flickering chatter of the opium-smoker, or the sing-song monotone reading, or rather singing, of some youth over his favourite classic author. At Yung-chang we were tortured by a young gentleman, who kept up this dreadfully irritating amusement into the early hours, until we heartily wished the whole of the Chinese classics were at the bottom of the sea. At Sha-yang, what between our opium-smoking friends and a troop of rats that seemed to delight in keeping us awake, we spent a wretched night.

We started for Chü-tung on the 12th of June, in thick mist and heavy rain, which continued all day long without intermission. What a day that was! I can recollect our party perfectly, marching slowly, chilled to the bone and silent. The road is one of the worst bits on this altogether hopelessly bad highway at the best of times; but in a heavy downpour all day it was indescribably toilsome. The track, in the ascents and descents, was generally a rushing torrent, passing through and over the broken boulder causeway; while the portions in the valleys were deep swollen streams, which we could only with difficulty ford on the mules.

It goes without saying that we were wet through all day. It was a dangerous and fatiguing day in the extreme. We met not one single caravan or horseman on the road, while it was only in the afternoon, when the rain had somewhat abated its fury, that we saw two or three foot-travellers making their way, for a few miles, to the next village.

We were, however, rewarded on our arrival at Chü-tung. We had tortured ourselves with fears that Père Vial might have been called away somewhere, in which case we should be unable to find out, through our interpreter, when he was to return. I was anxious to see him, even if we had to return to Tali, for I was determined to get rid of the interpreter. We had hardly had time to limp up and look at a vacant room in the inn, when we heard the cheery voice of the French priest, who, having heard of our possible return from Yung-chang, had ordered a man to keep a look-out for us, and was on the spot to welcome us and bid us make the mission-house our home. Soon afterwards we were seated at his Chinese dinner,—such a change from the ordinary hostel fare, or that provided by our servants—and he told us that, after dinner, when we had changed, we should relate at length our story, and hold a consultation.

After getting into dry clothes, and having had a glass of wine—the last the good Père had—we sat down comfortably over our pipes to have our talk. We recounted what had happened, and I delivered a letter—which I had written him at Yung-chang, explaining our

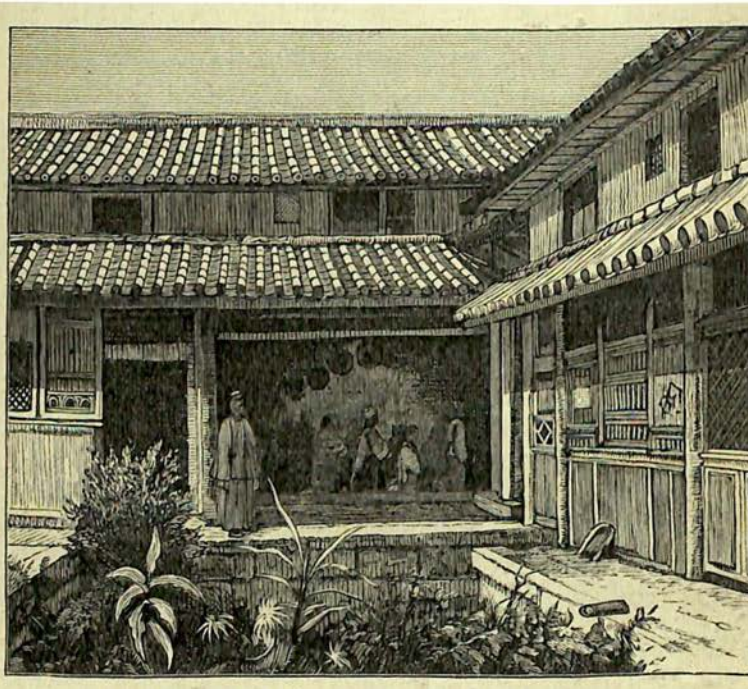
situation—which was to have been taken by C. W., when it was intended he should return alone to Chü-tung.

In reply to his question as to what our plans were, I frankly told him that we had hardly any funds left, and no interpreter, and that our only plan seemed to be to return to Tali and seek advice and assistance there from Mr. Clarke. We had been told at Tali that a young member of the China Inland Mission was soon to arrive there, on a circuit journey from Yünnan-fu, and we thought that we might perhaps prevail on him to accompany us to Bhamo, or gain assistance to help us on our way back through Yünnan to the China seaboard. I fervently hoped that this might not be necessary.

We knew that Père Vial had formed the intention to visit Bhamo in the month of December, if he could get away, and that he had the permission of the Monseigneur Fenouil for the purpose. I had not the conscience to suggest such a sacrifice on his part as the making of the journey during the height of the rains. The hardship might cause the death of even a stronger man and, at all events, would involve the alteration of all his plans. He anticipated us, however, by declaring that, as it was uncertain whether we could secure any one at Tali, if we would accept his services, he would accompany us in an attempt to cross over to Bhamo! We remonstrated, but he explained that he was merely anticipating his intention to make the journey to Burmah some few months later. How my heart leaped, and how grateful we felt! We could not express our feelings in

words, but I am sure the Père must have understood the gratitude which was in our hearts.

His resolution being formed, next day we set about putting our affairs in order. He interviewed the "Mandarin" muleteer, and, instead of the difficulties and angry words which we had expected, the result was that



PRAYERS AT ROMAN CATHOLIC MISSION, CHÜ-TUNG.

he expressed great regret that he had been compelled to turn back. He said he could not carry out the undertaking; the journey, for some reason, was dangerous and too arduous; and finally he offered to pay back five out of the thirty taels which he had received as advance. This was magic!

The interpreter was next interviewed, and, after a long

talk, which Père Vial conducted with wonderful patience and judgment, my offer to pay his travelling expenses to Canton, at a lower rate than he would ever have accepted from me, was agreed to. It was agreed that I was to write a letter to the Consul at Canton, explaining the reason of his return, and leave to him the decision as to how many months' pay the interpreter should receive. I gave the tin-chai the necessary letter. The pay I was, by mutual consent, to remit to the Consul, on hearing from him, on our safe arrival in Rangoon. This condition I made a *sine quâ non*, as I considered that if anything should happen to us on the road, and we should never reach Burmah, as was possible, he should very properly be compelled to suffer by it in that which is the Chinaman's weakest point,—his pocket! He agreed to the conditions, and early next morning he received his letter, a cheque on Canton for the expenses of his return journey, and his *congé*. He had ample funds on his own confession and, as there was in Chütung a troop of Cantonese traders about to return, I felt quite easy regarding his return.

I fervently hoped, as he made his exit from the doorway, that we had seen the last of a gentleman who joined to a gift of "splendid mendacity"—never met with before by me, after a varied experience of Orientals—a degree of patient and plausible duplicity which was perfectly marvellous. The industry of the Chinese is proverbial, but this praiseworthy virtue seems to reach a culminating point in their persistent power of mendacity. It cannot be described. The reader

must, if he wish to realise it, go to China and experience it.

After settlement with these two men, it was a real pleasure to feel oneself free from the irksome power which our interpreter had wielded over us, and which any Chinese interpreter must exercise over the European traveller who is unacquainted with the language. We were now able to communicate with the people and make all arrangements through the medium of Père Vial. What a difference it made, and what a satisfaction it was to feel that you could trust implicitly to your medium of interpretation!

The second mandarin of the place—a sickly, wheezy young gentleman with a soft manner, which was not calculated to inspire confidence—called to ask the reason of our return from Yung-chang, and to express a desire to punish severely whoever had been the cause of our return. As the Père called it, this was decidedly a "mauvaise plaisanterie." The Sub-Prefect was anxious to know how long we were about to stay, where we were going, and on what date we should start. To these questions Père Vial replied in a manner which certainly did not leave the wheezy mandarin much wiser than before. These are the questions which the officials, who are always anxious to see you out of their districts, invariably put to the traveller.

One English missionary, who has travelled widely in China, is in the habit of replying to their questions in the following manner:—"I may stay a day, a week, one month, ten years or altogether;" and

in the same strain regarding the direction of his route.

A week was spent in writing up our journals, purchasing mules and ponies for transport and arranging generally for our journey. We had great difficulty about this, as our funds were so limited. From Chü-tung we were to travel in the most humble way possible at this season, when it is not easy to make your way on

AU-CHUNG, MAN AND WOMAN (SHUNNING DISTRICT, W. YÜNNAN).

foot. One mule each for riding and one for baggage, namely six mules for our party of three, was all our transport. We had to reject a considerable number of things—small as our baggage had been from Tali—especially as we were compelled to reduce the loads of the mules from 100 or 120 to 60 lbs. for each, on account of the terrible state of the roads.

The great majority of the people living in the Chü-tung Plain are Mussulmans; their character, and the fact that they do not eat pork, form their sole distinction from their Chinese neighbours.

The hill-people in this neighbourhood are almost entirely Lo-lo, who not only belong to the subdued

GROUP AT ROMAN CATHOLIC MISSION, CHÜ-TUNG.

tribes—but have, except the costume of their women—adopted Chinese customs, including their dress, language and writing.

It is curious to note that the women of all the aboriginal tribes are the most conservative. It is they who last of all consent to abandon their national dress.

Perhaps this may be due not a little to the pardonable vanity and coquetry of the fair sex, who are naturally reluctant to abandon their picturesque costumes for the doll-like and inelegant Chinese dress.

The longer one spends in Yünnan, the more one notices how the women of the aborigines are markedly free from the nauseous prudery of the Chinawoman. They do not fear to be seen busying themselves in their household occupations, nor do they flee from the opposite sex, especially the stranger, as from the plague. Not only is their character not lost if seen in converse with men, but they fearlessly mix with them, thinking no harm. In other words they are simple, natural, honest, good-hearted creatures, and form a bright contrast to their Chinese sisters.

It is a thousand pities that custom is fast driving them to adopt that most horrible, hideous and senseless fashion, the club foot! We have more than once seen so-called Lo-lo women with "the golden lily foot," whose poverty compelled them to wear jackets so tattered and torn, as not properly to cover their persons. Strange travesty of fashion! The Chinese, by means of opium and their superior civilisation (Heaven save the mark!) are rapidly demoralising all the aboriginal people. The savant who would study any of those interesting tribes must make haste, or he will find nothing left but a sorry imitation of the Chinese. The sooner missionary labours are commenced in the field, the easier and more effectual will the work of conversion be.

The Lo-lo method of carrying water on their back, in utensils strapped to their shoulders, is worth noticing. Like the other aboriginal people we have encountered, they cultivate opium but do not smoke it.

To our exceeding disappointment our limited time

PIU-LUT AND HEI-LA (SHUNNING DISTRICT, W. YÜNNAN).

did not permit us to visit the real Lo-lo in his mountain fastnesses. Confirmatory evidence of the existence of books and writing amongst them was gained at Chü-tung in corroboration of what we had heard, more than once, from native sources, and in direct contradiction to all that the mandarins, whom we questioned, had told

us. Père Vial informed us that he had no doubt that the Lo-los of Western Yünnan read books, and have a writing of their own. I used every endeavour, from time to time, to secure a copy of any such books or manuscripts, but without success. They are not to be parted with for money, for they are scarce and held in great esteem.

It would be necessary for the traveller to live amongst them in order to have any chance of securing even a copy. An order for such, given say in Yünnan-fu, would doubtless be executed by some ingenious Chinaman, much in the same way that the "old masters" are reproduced in Europe for the art-loving and not too inquiring nouveaux riches. Their writing was said to resemble the early Chinese method, and the power of deciphering it to be confined to their teachers, priests, medicine-men, or whatever their literati may be called. Mr. Baber has given much interesting information on this subject.

CHAPTER XXIV.

Description of the aborigines—"The Devil's Net"—Devilish customs—Conquest of Yünnan—The long-suffering wife—Rule of succession—Unclean eaters—"Women mandarins"—Mr. Clarke's manuscript an appendix—Extinction of aboriginal Lo-lo costumes—Cocks on their own dung-heap—Lo-lo and Man-tzŭ the same race?—Origin of the tribes—Pai and Lo-lo distinct nationalities—Interesting races—The black, white, and red Miaos—Country of the Man-tzŭ—The captivity of Monseigneur Fenouil—Independent races—Treacherous dealings of the Chinese—Failure to dislodge the Kachyens—Untrustworthy guardians—Wholesale bribery—Character of the Man-tzŭ—Their raids—Immorality of the Sifans and Pai-los—The Li-ssŭs, a hunting people—Musk-deer—Their different aboriginal races in Yünnan—Variety of costumes—Variety of language, money and measures—Whitened sepulchres—Han-jen women, a pitiful sight—Large caravans of salt and cotton—A felon's head.

FROM the original translation of a Chinese manuscript on the Kwei-chau aboriginal tribes, which Mr. Clarke was generous enough to give me at Tali, I learned certain interesting particulars, which must be received with caution however, regarding the aboriginal tribes of that province. This valuable work differs from the accounts of these aborigines, as translated by Bridgman and Playfair, in many particulars. In some cases it gives more, in some less, information. "The Lo-los" are divided into two clans, namely, the Hei or Hê (black) and Pei or Pê (white).

"The black clan have fine names. They have deep-set eyes, are tall, with dark countenances and high noses.

They shave the head, but allow the beard to grow, and wear a narrow black calico bag, into which the hair is put and then wound up like a 'horn' on the crown of the head. The women wear long clothes and big sleeves. Their customs are devilish and their habitat is called 'the Devil's Net.' They have written characters. In Ta-ting-fu there is a tablet, one half written in Chinese and the other half in Lo-lo. The Lo-los nourish their cattle well, have good houses, and are fond of following game in the mountains.

"In A.D. 221 (the time of the Three Kingdoms) there was a Lo-lo named Chi-ho, who went with Wu (the conqueror of Yünnan) to that province, and helped to defeat Mong-hwo. For this he obtained a great reputation and the Emperor Chao-li made him Prince of Lo-tien-kwoh, the country about Ta-ting-fu. He afterwards took his family's ancient name of Ngan, namely Peace. His territory is now divided into forty-eight sections. Each section has its chief, and there are nine head-chiefs. These nine live in Ta-ting-fu."

Again, the author says, "There are women rulers also among the Lo-los. In this tribe the first wife is called 'long suffering.' The women coil up their hair in a bunch and enclose it in a black calico bag on the top of the head, and they wear many silver ornaments upon their foreheads and also large silver necklaces. Their skirts are long, having thirty-six plaits in them. Only the son of the first wife can succeed his father in office. If the child is too young, his mother takes control until

he comes of age. When there is no heir to succeed, the clan chooses another chief to govern.

"The Pê, or Pei Lo-lo, are of the same family as the Hei. Their name denotes inferiority. They are not particular in their food, eating hair, blood, rats, unclean birds and creeping things. They do not use basins or plates; their food is cooked in a three-legged pot, out of which each person eats with a spoon. When a death occurs, the corpse is wrapped in either a horse or ox-hide and is then burnt. They are tea-growers, which is a good trade."

The women-rulers are called Niu-kwan, or "women mandarins," and the Lo-los are sometimes known by that name. Many other interesting particulars are given in this paper, the whole of which I include as an appendix to this book.

In the south, the Lo-lo men whom we saw seemed to have lost all distinctive characteristics of costume. We never observed amongst them the Lo-lo "horn," or the full mantle, grey or black, reaching from neck to heels, which are said to be distinctive of them. But the traveller who may hereafter seek them on their own hillsides will be rewarded, perchance, by finding them as they have been described as existing in the Ssŭ-chuan hills, with most of the national characteristics. For the benefit of the future explorer in the south and south-west of Yünnan, judging from our inquiries, I think I may predict a "treasure find" in the Lo-lo hills. There, mayhap, he will find the veritable "horn," the felt

mantle, and the writing which we, greatly to our depression, vainly sought.

A curious fact, which I bequeath for the elucidation of the next traveller, is that, whereas the Chinese record quoted, as well as all our other information, pointed to the black Lo-lo, or "Blackbone" (as the independent Lo-lo is usually called by the Chinese) as the superior of the two classes, in *this* neighbourhood the whites are said to be considered the masters and the blacks their inferiors.

The Hwa "Flower" Lo-lo, met with through South and South-west Yünnan, is probably merely a subdivision of the Pê, or White Lo-lo. The Lo-los are considered by the majority of the Roman Catholic missionaries to be the same as the Man-tzŭ. I know nothing of the Man-tzŭ, and doubt whether any European knows much. Man-tzŭ is a term used by the Chinese very loosely, as I explained early in my narrative, and has no ethnological signification.

It has been already stated that I-jen and I-chia are merely generic names used by the Chinese sometimes for the Lo-lo and sometimes for other tribes. It seems not improbable that the Li-ssŭ, Lissou or Lé-su, pronounced and spelt in various other slightly differing forms—such as Lo-su or Ngo-su—are of the same stock as the Lo-lo. It seems reasonable to conjecture that crosses of the aboriginal people, namely the Lo-lo and Shan, with the Thibetans, Chinese and certain tribes on the south Ssŭ-chuan-Thibetan border, have produced the vast number of different tribal names to be found scattered through Yünnan.

The Pai, Miao and Lo-lo tribes alone, of the very numerous variety we met in Yünnan, seem to merit the name of an individual nationality. The first belong to the Tai, or Shan race, inhabiting Laos-land. Disguised under a variety of tribal names, and with varied costumes, they are found all through the south and south-west of Yünnan. The name Tai has been corrupted by the Chinese to Pai or Po-yi. These people, in South-west Yünnan, undoubtedly have preserved in a remarkable degree their own costume, manners, language, books and writing. And we were assured that elsewhere in the south, though in a less degree, doubtless owing to its being a weaker stronghold of the people, such also was the case. The Pai are said by the Chinese to smoke opium to a large extent; "out of ten, ten smoke," so we were told. But I believe this not to be the case, though they are rapidly learning the bad habit from the Chinese.

Our inquiries and experiences taught us that a most interesting circuit journey might be made from Tali or its neighbourhood, which would embrace, without leaving Yünnan, these Pai or Shans, the Lo-los to the southward, the Hsi-fans or Si-fans to the north, and the Li-ssŭs to the north-west, as well as many subdivisions of these tribes. The future traveller in these fascinating regions owes us a debt of gratitude for the hint.

Of the original tribes occupying Yünnan the Miao-tzŭ, Man-tzŭ and Lo-lo alone have not entirely submitted to the Chinese yoke. In Ssŭ-chuan a considerable portion of them still remain independent. The

TYPES OF MAN-TZŬ (N. YÜNNAN AND SSU-CHUAN). (*To face p.* 395, Vol. II.)

Miaos are divided broadly into three tribes, namely the Hei, Pei and Hong (or black, white and red Miáos) the names originating, it is said, from the colour of their clothes. They are found mainly in East Yünnan and Kwei-chau.

The Man-tzŭ of the present day, who merit the name of "savage" more than the others, are found in the high plateau lands of South Ssŭ-chuan, North Yünnan and West Kwei-chau. Not much is known regarding them, as the occupation of seeking information in this quarter is a dangerous pastime. Monseigneur Fenouil, the present Roman Catholic Missionary Bishop of Yünnan, has given us, in the pages of the 'Annales de la Propagation de la Foi,' his experiences of the Man-tzŭ. The story of his marvellous captivity and escape is told in language, whose pathos and humour compete with a vivid power of description, which would have made him a famous "Special," if he had not been designed for very different work.

Although the terms Black and White, as applied to the Lo-lo, are believed to have reference merely to their clothes—every one in Yünnan will tell you so—yet there is reason to believe that it had origin in the independence, or otherwise, of their character.

The Hei Lo-lo, when not subdued, are of the same manner of life as the Man-tzŭ. A large portion of them is to be found, as well as their neighbours the Man-tzŭ, in the region known as Liang-shan, in the southernmost portion of Ssŭ-chuan which is separated from Yünnan by the Yang-tze. This vast region is a wild tangle of

mountains, almost inaccessible, and covered perpetually with snow and ice.

When Yünnan was conquered by the Chinese, all the aboriginal tribes, one after another, submitted to the yoke except the Man-tzŭ and Lo-los, who took refuge in these high ice and snow-lands of Ssŭ-chuan, where they have found themselves safe from Chinese interference ever since.

In this desolate region the people live on the only produce cultivable, namely rice and black wheat, and they rear herds of goats and sheep; the flesh of these animals is their main source of food. These tribes are the dread of their Chinese neighbours, whom they hate with an implacable hatred, caused not a little by the treatment occasionally received by them from the Chinese mandarins, whose fair words and promises have always been the forerunners of treachery of the basest sort to the aboriginal tribes.

Later in the journey, on our reaching Man-wyne—which lies on the borderland between China and the Kachyen or Yeh-jen hills, close to Bhamo in Upper Burmah—an admirable example of the policy of the Chinese mandarin came very forcibly under our notice, as is fully related. The Chinese have never been able to dislodge these savage mountaineers from their desolate fastnesses. The attempt has often been made, but invariably with the same result, namely painful and complete failure.

Quite lately, a general of some reputation, as Chinese generals go, Tan-ta-min, headed an expedition, but

returned without even seriously encountering them. There is no need to accept the theory of the corruption of the mandarins alone as the reason of failure. There can be little doubt of *that;* but their incapacity, want of courage and determination, and the opium-sodden character of their troops, enfeebled in mind and body like themselves, is enough to account for their want of success. The popular belief that they add corruption to incapacity is general.

The mandarins concerned in the protection of the Chinese are said to arrange with the Man-tzŭ Chiefs for such a sum as can be "squeezed" in advance each year, as a bribe to shut their eyes when their people are attacked. In Europe it may be difficult to imagine such a state of affairs on the very borders of the empire of China, but it does exist. It is useless to attempt any change of officers; they are said to be all the same. To alter well-known lines:—

"Les Mandarins reviennent et ne se changent pas."

In consequence, both native inhabitants and missionaries in this neighbourhood place their dwellings in a state of defence. Every year witnesses incursions of these terrible enemies, who are so dreaded that they never encounter from the Chinese peasantry, villagers or troops, any serious resistance.

Fearing neither cold nor hunger, the Man-tzŭ are possessed of extraordinary vigour and power of endurance, and make sudden *razzias*, or raids, upon unsuspecting villages with marvellous rapidity. In this way

they surprise houses, plunder and murder the old and feeble, and carry off the rest into slavery. In the fastnesses of Liang-shan the captives are sold for a few pieces of silver and employed as herdsmen. Many are said to be thus carried off every year.

On the north-western borders of Yünnan the Moso tribe is found, of whom it may be said that nothing is known.

The Si-fans, who chiefly inhabit North-western Yünnan, North-western Ssŭ-Chuan, and the neighbouring portion of Thibet, are also found in detached portions elsewhere; but like the Lo-los, except in these places, they have lost their independence. They still preserve the same reputation for a total absence of rigid morals indicated by Marco Polo in his account of Cain-du, where the obliging disposition of the Si-fan host is so naïvely described and indignantly commented on. Cain-du has been identified by Colonel Yule in his edition of 'Polo' as the valley of Kien-chang, in the southern extremity of Ssŭ-Chuan.

Such easy morality is not common merely to the Si-fans amongst the people of these regions. In the translation of my Chinese manuscript account of the aborigines of Kwei-chau, I find recounted of the Pei Chong-kia, that the ladies are "short, good-looking and very wise and intelligent. They wear light-blue clothes. The women's skirts are finely plaited, made of a closed pattern calico. In the beginning of the first moon they have a feast. A large tree is scooped out, which is called a 'trough'; both men and women take a bamboo and

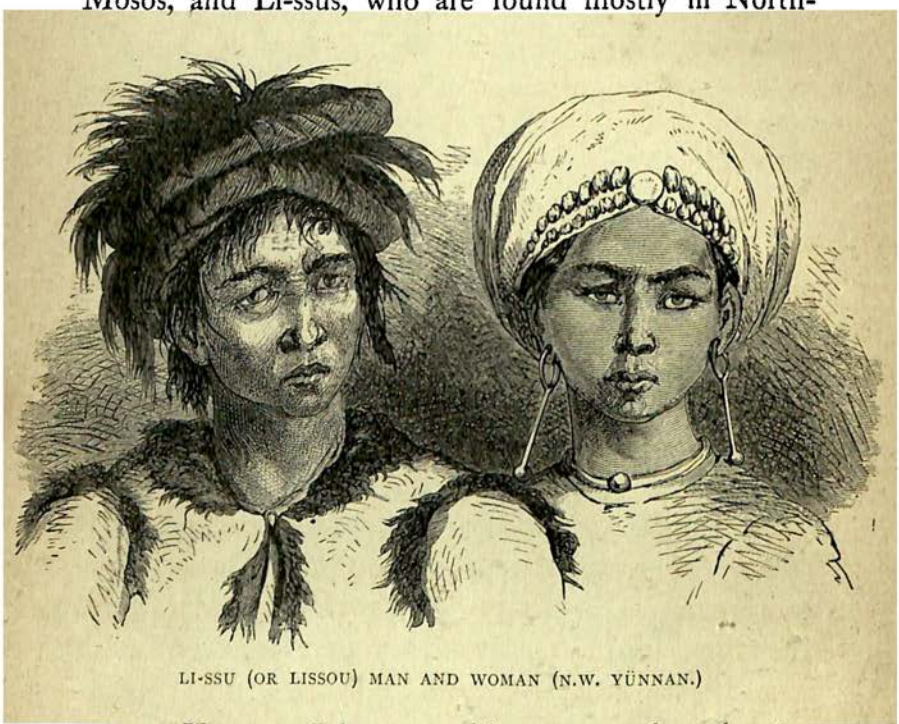
EXAMPLES OF HSI-FAN (OR SI-FAN) IN N.-W. YÜNNAN. (*To face p.* 308, Vol. II.)

strike it; the sound is like a drum. Then they play. Men and women take hold of each other's waists and romp. Their parents do not forbid them. If any Chinese friends can speak their language, they are allowed to join in the games. After a woman is engaged, she can receive Chinese visiting friends, whom she styles 'outside gentlemen.' After the wedding the husband sends a present of some calico to his wife's Chinese friends. This is called the 'present to break off visiting.' After this, visiting is stopped."

It is to be noted that, if the Pei Chong-kia morals are not severe, the husband at least is not so complaisant as the "Caitiff" Si-fan spouse mentioned by Polo.

The Pai too are said, by all the Chinese whom we questioned, to be lax to an incredible degree, but we never, though we passed through a considerable portion of Pai country, found anything to support this statement. The Li-ssŭs are the wildest of the hill-people of Western Yünnan; they are great hunters, and pursue game with packs of dogs, which are fierce and swift. They hunt mainly the "ma-lu" or musk-deer, which furnishes the article used in medicine. In the neighbourhood west of Tali vultures are hunted by the Li-ssŭs for their feathers, which are greatly prized by the Chinese for use in arrows. They are trapped, according to the information which we received, by a decoy and then beaten to death. Regarding the Pai and the Lolos, all the information gained by us has been mentioned earlier in the narrative.

To sum up the question of tribes—which are said to number between thirty-four and forty-eight according to different authorities—I believe that in the central and southern part of Yünnan there are only three, namely the Lo-lo, the Pai, and the Miao. Of the Si-fans, Mosos, and Li-ssŭs, who are found mostly in North-



LI-SSU (OR LISSOU) MAN AND WOMAN (N.W. YÜNNAN.)

western Yünnan, I know nothing except that the few Li-ssŭ words which I have heard, as well as those given by Dr. Anderson, seemed to agree very remarkably with Burmese.

The fact of the great difference of costume, interesting as it is to the traveller, proves nothing. One has only to visit France or Spain in order to see there a

remarkable variety of costumes. Most of these tribes are poor, mainly because they have no opportunity of becoming rich; and yet they present in their costume and appearance a pleasing contrast to the Chinese. They are invariably cultivators, never traders like the Chinese. The latter, astute and supple, have settled in out-of-the-way places throughout Yünnan as they do elsewhere, and soon have the poor hill-people who trade with them in their power, by means of loans and interest. The Abbé Huc has made an excellent comparison of the Chinese traders in Thibet with the action of a pneumatic pump for creating a vacuum in Thibetan purses.

They have good hearts, are simple and sincere; not only are they unlike the Chinese in their virtues, but also in their physique, vigour, and energy. They have yet another advantage, which I am sorry is disappearing gradually, namely that their women, except when married to Chinamen, do not mutilate their feet.

The change in language as one proceeded westward was remarkable. As has been noticed already, Yung-chang is noted for the purity of its dialect. But everything changes rapidly while passing through China. The *patois* or languages, money and measures, vary in each province and in each few miles, until one shrinks from the task of attempting to comprehend the alterations.

In China, the exterior of everything is fair. Their literature has its moral sentiments and proverbs; their manner is politeness and charity itself; the houses on

the outside are passing clean, but how different everything is in reality! When one examines the inside of the house or the heart one is equally disappointed!

We met close by Yung-chang a troop of Han-jen women, coming back from the rice fields, having on their heads large bamboo sun-hats; they had bare legs, thin as wire pins, and their feet were crushed. Limping along, each of them leaning on a long stick, they presented a most comical and pitiful appearance.

Several salt caravans were passed by us from time to time; whenever they halted the cargo was carefully protected under mat roofs, ingeniously sewn together. The amount of cotton being conveyed by caravans eastward was astonishing, especially at the season of the year. This time, as we had done before, we counted in some four days over 2000 animals thus laden.

A most horrible sight was noticed as we crossed the causeway near Yung-chang; it was a felon's head being

COOLIE CARRYING A FELON'S HEAD.

carried in a basket to Sha-yang, where his crime—murder with robbery—had been committed. The face was smeared with lime, and this gave it a most ghastly

look. Of course our men burst out laughing, as Chinese always do whenever anything to be pitied is seen. Anything painful or horrible provokes laughter.

HU-HAN MAN AND WOMAN (SHUNNING DISTRICT, W. YÜNNAN).

CHAPTER XXV.

Leaving Chü-tung—Views near Tali-shao—Passes "opening heavenwards" — A Normandy valley — Sha-yang — Photographing the Mékong—Public works in Yünnan—Pigs as pets—A clamber—Crossing the Salween—Stifling heat—Exhaustion of men and animals —A plague-stricken valley—A chain suspension-bridge—A photograph — Fever-stricken cultivators — A fall, and narrow escape — Crossing the Shwéli—A lovely view—Kan-lang-chai—A verdant plain—Teng-yueh, a "Sleepy Hollow"—Reception—The General's boast — Start from Teng-yueh — Caravans proceeding over most difficult country—"Good for ten years, bad for ten thousand"—Mr. Baber's opinion of the road from Yünnan to Teng-yueh—Railway from Bhamo to Yünnan impossible — A playful chief — The Taping valley — Burmese scenery at Kan-ngai — Chinese Shans — Fail to cross the river — Our manœuvre—The ferry at last — Reach Chanta.

LEAVING Chü-tung at last on the 19th of June, with high hearts and a light purse, we started with six beasts for transport, and the same number of men. Our animals were a very sorry lot, and several of them soon fulfilled the promise they gave of being unable to stand the march in the rains. Three days along the same road, which we had twice before trodden, took us to Yung-chang. On this portion we again admired the magnificent panoramas which the lifting of the heavy mists and the cessation of the rain allowed us to see now and then.

Near Tali-shao the road presents perhaps the most beautiful views met with between Tali and Burmah; they

appeared all the more lovely to us, in consequence of the mist-effects and the brilliancy of the atmosphere. Père Vial told us, what we did not know before, that 'Tien-ching-pu—as several passes in the portion of the hills hereabouts are called—means "col or pass, opening heavenwards." They are not inaptly so termed.

We lodged in the old filthy inn at Sha-yang, which town we learned was once entirely Mahomedan, though now to a large extent Chinese. The valley just beyond, before the ascent of the ridge next the Mékong, is exactly like many a Normandy valley. The willows along the banks of the stream, the cultivated air of the valley and the white-gabled houses reminded me of many a French scene. I made Père Vial smile when I told him my fancy. It is a most picturesque spot, and is a great contrast to the bare hills and stern river close by.

We again tried several photographs of the Mékong gorge and bridge, but under nearly the same adverse circumstances, there being drizzling rain all the time. Most fortunately, however, we succeeded in getting an excellent picture.

As we ascended, we found the same beggar, lazily picking at the roadway with an iron-pointed stick. He seemed to get something from many of the passing muleteers. It is thus that the Imperial Government executes the repairs of its public works!

We found the same pigs at the Sha-yang inn, disagreeably close to our room. They seem the sole animal pets of the Chinese, and are the true *enfants*

gatés of the Chinese house; being allowed to roam anywhere and eat almost anything. "*Rien n'est sacré pour un cochon*," might be said of the porker in China. The solicitude bestowed upon this disgusting animal by the Chinese is remarkable; they are fondled and petted to a degree inconceivable to any one who has not travelled in China. You may occasionally see them with ribbons round their necks. The affection of the Chinese is to be

A LEPER BEGGAR.

accounted for on the economical principle of their "sacrifices." They sacrifice the fowl, and then eat him; they pet the porker, because he is destined for their dinner some day!

The road west of the Mékong we ascended in rain; it was fatiguing work, as the stones were so slippery, and could only be done foot by foot, with the aid of bamboos. We heard that this road was made originally by Kiangsi

people, who had come here in search of precious stones. Only such an inducement could tempt private Chinese enterprise!

SUSPENSION-BRIDGE OVER THE MÉKONG OR (CAMBODIA) RIVER.

Four days took us to Teng-yueh. This proved a most trying march, especially the two days beyond the Lu-kiang or Salween river, which were terrible. We were completely exhausted, and so were our animals, which could hardly keep on their legs. Two ponies and a mule were useless, and we had to hire others to replace them; the former were sold afterwards, on our arrival at Manwyne. The heat crossing the Lu-kiang valley was stifling, and the blasts of air like

those from a furnace. It was with a feeling of relief that we ascended from this most beautiful, but fever and plague-stricken valley.

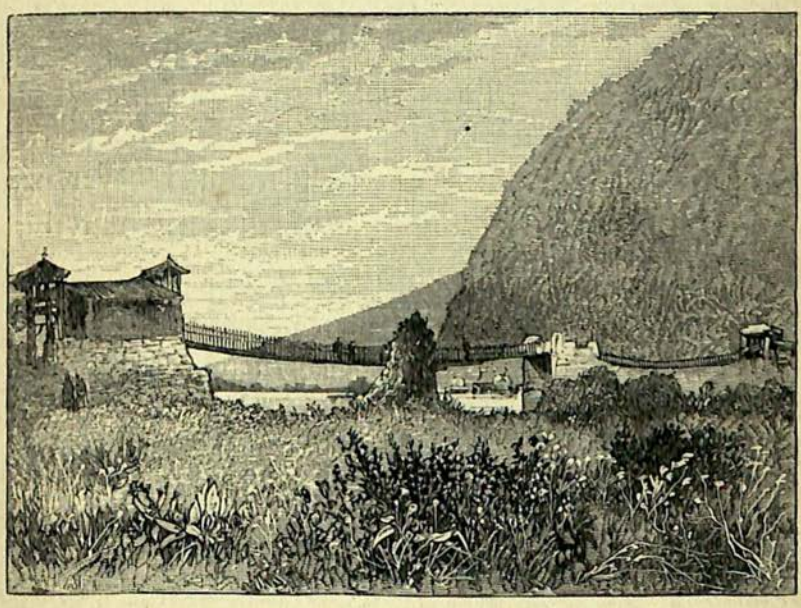
Notwithstanding the terrible accounts which we, like former travellers, who have passed this way, had heard, we crossed the river at about two o'clock, in a blazing sun and were none the worse, excepting from the fatigue. The river is spanned by a chain suspension-bridge 140 yards long, in two spans.

The stream, after some days' heavy rain, was swollen and rushed through underneath with a noise which was far from agreeable, as one contemplated the most dangerous condition of the roadway. The scene is a striking one. A picturesque zigzag series of rock-hewn steps leads down, past a couple of temples, on the eastern side to the bridge. It is worthy of the artist, and we attempted a photograph; but the heat was so intense that our men refused to wait, and we hurried through the operation. We did not however leave without securing a photograph of the bridge.

Several small Pai villages are scattered about the valley, which is of surprising beauty, but the greater portion is uncultivated. The Chinese forsake it during the summer; but we found the Pai people still there. Those we saw looked yellow and fever-stricken. It is the lowest depression in Western Yünnan, and seeing that the valley—which reaches north and south as far as the eye can carry, with a width of some two miles—is cased in on either side by masses of mountains, its

unhealthiness is not to be wondered at. It is a sort of malarious funnel!

On the morning of this day I had an adventure which was near closing my journal and this present recital. Père Vial and I had pushed ahead, with a couple of men. We took a wrong path, and lost our way. In returning to the highway we had to cross a small stream.



SUSPENSION-BRIDGE OVER THE SALWEEN RIVER.

The pathway was insecure and slips were frequent, no uncommon thing in Yünnanese travel. My pony lost his footing and fell into a gully, and I fell under him, into a rocky crevice, or hollow, which fitted me as if it had been shaped for the purpose. There we both lay for some minutes. It was, most luckily, too narrow for the pony to move, till the men had pulled me out first. I was shaken, but otherwise none the worse. I

was not in a position to notice the muleteers from my hole; but I feel tolerably certain that the episode only slightly amused them, because the accident had not been serious enough!

In the afternoon, just as we began to enter the Burmese-like forest, which seemed beautiful and grand after the pine-clad hills we had left behind, an amusing little incident occurred. To our astonishment one of our muleteers brought us a couple of mangoes and offered them to us. There were two things to astonish us in this. We had seen no such thing as a mango-tree since leaving the Canton river, and we had never been accustomed to our Chü-tung muleteers sharing anything with us. We were remarking on this, when a second man came up and brought half-a-dozen. Whilst we we were busy eating and enjoying them, a third came with an armful. At last they *all* came up loaded with the fruit, which was so refreshing after the heat and toil of the day. We ate as many as we could, and only then thought of asking the meaning of their sudden fit of unselfishness, in attending to us so carefully before helping themselves. The solution was Chinese in its simplicity. These mangoes were reported to bring on violent indisposition, *indeed to be almost fatal!* They were only eaten by the Pai and other Savages!

The next day we crossed the Lung-ch'uan or Lung, better known as the Shwéli river. The stream, which is swift and some 50 yards broad, with numerous rapids is spanned by a chain bridge. The level of the stream is 4300 feet above the sea-level, almost exactly the same

height as the Mékong; while the Salween is at a height of 2430 feet, a surprisingly low level. A magnificent view of the range just passed was obtained here. As we saw it, in the evening light after the rain had ceased, it was strangely clear and a scene of remarkable beauty.

We halted at the village of Kan-lang-chai, *not* chan, as it has hitherto been called by travellers. We questioned a number of the inhabitants and they all gave the name of chai, so that any theory founded on the name chan would be built upon slender foundations. Owing to this error Dr. Anderson would connect it with Karazan (Carajan).

The country between this and the Teng-yueh plain is curiously uninteresting—a plateau land of downs with neither habitation nor sign of human being! It did the heart good to see the fertile plain, displaying a lovely sea of green velvet-like young "paddy," with numerous large villages rising from this verdant sheet of cultivation.

We were met at one day's march eastward of Teng-yueh by a petty military mandarin, and were surrounded by soldiery, well dressed, and carrying gaudy banners, who had been sent by our friend the anti-European warrior, the General of Teng-yueh. This gentleman—the same who had sworn that no European should pass the Lu-kiang while he reigned at Teng-yueh — had probably been forced to this unwelcome attention by the letter which the old Titai—his superior at Tali—told me he had sent! We impressed on our servants and followers the fact that the General had "eaten his words."

The imposing escort not only accompanied us into Teng-yueh, but when we left it.

The town lies at the north end of the valley. It is a rectangular walled enclosure, chiefly remarkable for the absence of habitations. As we first saw it, the town appeared to consist of large patches of waste, with a few buildings dotted here and there, and such proved to be the fact on closer inspection. It is a veritable "Sleepy Hollow." There are some flourishing villages in the valley, however.

The city of Teng-yueh, which is known in Burmah by its Shan name, Momein, is a walled garrison town of the usual Chinese pattern. It was at one time the head-quarters of the "Nine Shan States," which are situated in this region. The walls of the fortress, which originally must have been built of good masonry, are now fast falling into ruin.

At Teng-yueh we found it best to take up our quarters in one of the hostelries *extra muros*, in order to keep the men of our party together, and to be in a position to make a start whenever it should prove possible.

At this place several Christians came to pay their respects to Père Vial and to hold long conversations with him. At one time there was quite a little colony of converts here, looked after by a native pastor. Père Terrasse made at least one visit to them, but the work at Chü-tung and Yang-pi would not allow of the Roman Catholic fathers leaving their charges long enough to permit their visiting this place often.

One of the Christians—a respectable-looking trader of the town—gave us some news regarding the roads between this place and Bhamò, and from what he indicated there seemed every probability that we should have trouble in crossing the Kachyen hills from China to Burmah. He brought for Père Vial several small boxes of Chinese cakes, which dwell in my memory as being the most satisfying things I ever tasted in my life. Reaching Teng-yueh, tired and hungry, my companions and I could not resist eating some of these, as a stop-gap until we should be able to get some more substantial food, with the result that we could not only hardly eat dinner, but could, for the first time on our march, scarcely attack our breakfast next morning.

From Teng-yueh, which we left on the 27th of June, we were compelled to hire fresh animals and march our own unladen, as they were so much exhausted. We ourselves should greatly have liked to have had a rest at Teng-yueh; but halting was out of the question, however tempting it might be, until we reached the frontier town of Manwyne. I was all the more anxious to push on to this place, because I knew that we should probably be compelled to halt there, for the purpose of gaining information regarding the condition of the roads through the Kachyen hills.

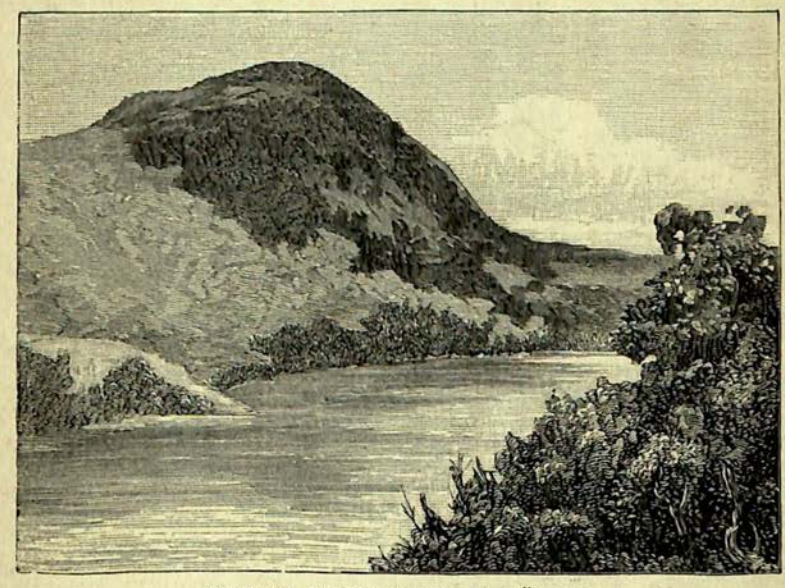
After crossing the small range west of Teng-yueh, which lies at an elevation of more than 5,000 feet above the sea-level, the road descends into the Ta-ying or Ta-ping valley, and then follows the river of the same

name as far as Manwyne—a distance of some forty-eight miles. Our march down the Ta-ping valley was a most agreeable contrast, as regarded the physical difficulties of the ground, to the part that we had just traversed from Tali to Teng-yueh. That portion of the highway into Western Yünnan, which has been brought into undue prominence by certain writers,—who have not personally examined the ground, nor seemingly studied the accounts of those who have—is certainly the very worst bit of road which we had traversed in the whole of our march through Yünnan.

The natural difficulties of the route have been not a little increased by the unskilful way in which the road has been aligned. Mr. Baber has given an accurate account of this highway; but no description can convey an idea of what it really is. It would be impossible to believe that caravans could traverse it, if the traveller did not actually see the animals on the way,—and even then seeing is *hardly* believing. The Chinese proverb has it—"good for ten years; bad for ten thousand," and no one, I believe, would dream of disputing the latter part of the proverb. I would not wish my worst enemy the task of crossing from Teng-yueh to Tali during the rains.

From the latter city to the capital, Yünnan-fu, the road, according to all accounts, is no better. On this route into Yünnan the valleys of all the main rivers,—especially the abysses on the Mékong and Salween,—with the intervening mountain systems, have to be crossed at right angles. Surely this fact is enough

to prove the impossibility of ever passing wheeled traffic along this route. No difficulty is encountered between Bhamo and Teng-yueh, it is true; but there is comparatively little to attract the trader to Teng-yueh, while Yung-chang and Tali are hardly of more importance as markets when they are reached. The truth is, that the route *viâ* Bhamo is entirely supported by



VIEW ON TAPING RIVER, W. YÜNNAN.

the local trade which exists between Bhamo and the Ta-ping valley through the Kachyen hills.

Between Tali and Teng-yueh we saw but few signs of European articles, and those we saw generally came from Canton by the Canton river,—a small portion being brought also from Shang-hai by the Yang-tze. The present difficulties with the wild tribes between Manwyne and Bhamo seem therefore to compensate

for the long extra carriage from these remote seaport towns.

Our march down the Ta-ping valley took us four days,—on account of the bad weather,—during which we halted at Lan or Nan-tien, Kan-ngai (the Mêng-la of the Burmese), Chanta or Santa, and on the fourth day at Manwyne. Heavy showers fell from time to time, and the side streams, which we had to cross, were greatly swollen, on account of the heavy rain of the previous week. The whole of this valley, from Tung-yueh to Manwyne, has been admirably described by Dr. Anderson, who accompanied the Government of India Mission to Teng-yueh in 1867. I shall therefore pass rapidly over the events of our journey in this region.

At Kan-ngai the T'u-ssŭ, or Chief—who was said to be a Shan—received us with a considerable amount of show and insisted on providing us with supper, as well as lodging us at his yamen. He was a heavy-looking man, with a straggling beard and moustaches, and did not seem possessed of any great conversational power,—at least in Chinese. He had the bad taste to show by his manner that he did not consider us to come up to his idea of Ta-jen, or "great men," and, recollecting our disreputable appearance, I can hardly feel it in my heart to blame him greatly on this account.

The events of the next day, however, showed us, what we had partly guessed, that,—although he had been prepared to receive us with great *éclat*, had we been ambassadors surrounded by guards and numerous

followers, and with a large selection of gifts to distribute at our pleasure,—he was about to treat us after a totally different fashion. In the evening amongst a crowd of people, who made their way into our room at the yamen, was a Burman speaking Shan of the place. This man, as soon as he found out that I spoke Burmese, was so loquacious that I found it difficult to get to sleep. He had, according to his own account, been a trader and had lived for some time in the Shan quarter at Rangoon. Judging from his very evil and cunning cast of countenance, and the appreciative way in which he spoke of the gambling lotteries surreptitiously carried on some time ago in Rangoon, I confess that I found it difficult to regard him as what he represented himself to be,—a simple and honest vendor of Shan wares. He talked away of Rangoon,—its streets and its shops, the ships in the harbour and the "Golden Pagoda;" of Mandalay,—the King and the Court intrigues; of the Mission of 1867, and of the magnificent manner in which they travelled. By inference,—as he asked us why we had so few followers, no guard of soldiers and no guns to give away,—he seemed to entertain a very poor opinion of us. I got thoroughly tired of the man; but he persevered in his conversation, and at last I fell asleep to a flickering chorus, close by my pillow, from this gentleman.

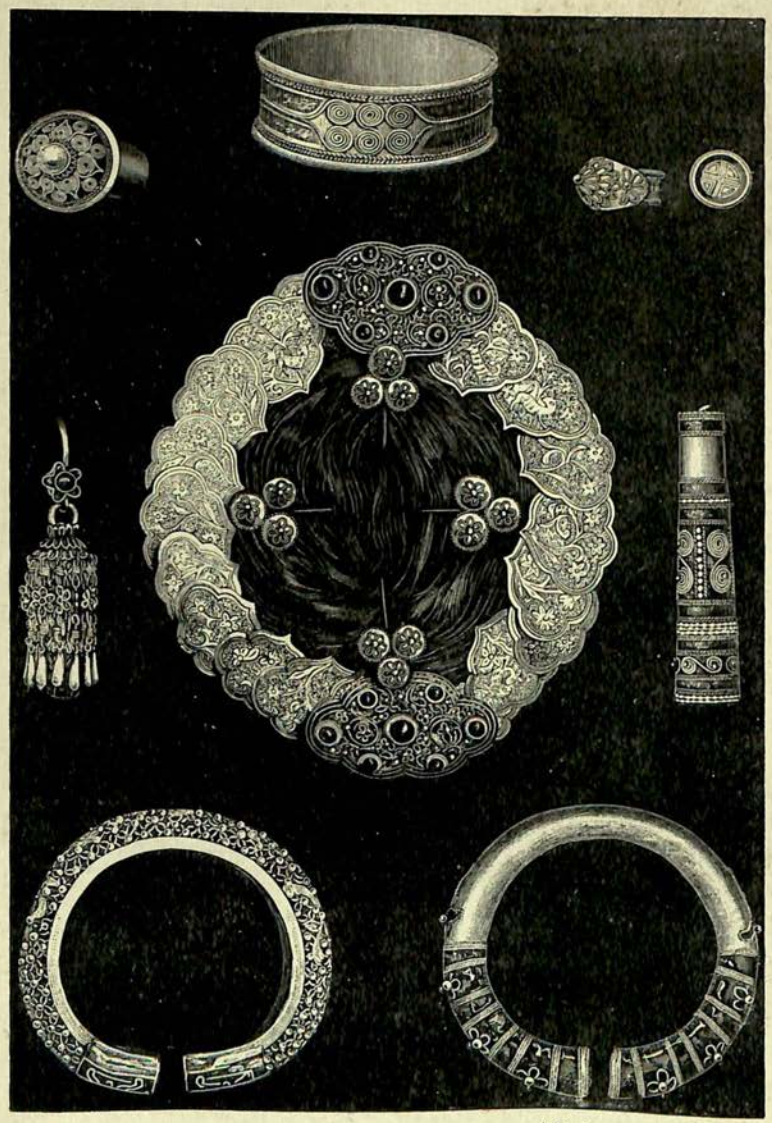
The whole of the Ta-ping valley is inhabited by Pai, or Shans, as they are known in Burmah. Our arrival close to Kan-ngai plainly told us that we were nearing a country other than the highland country of Yünnan.

The stretches of green rice fields,—as far as the eye could reach,—and the villages enclosed by groups of graceful bamboo, gave to me a familiar air to the scene, for I had long lived in a country similar to this in character,—namely Burmah. On the outskirts of the town we sighted a small gilt pagoda, totally unlike the structures which we had seen on our way from Canton.

PAI OR SHAN PRIEST AND DISCIPLE (SHUNNING DISTRICT, W. YÜNNAN).

It was a pagoda of the design found in Burmah and in most parts of Indo-China. We began to fancy ourselves out of China!

At Kan-ngai we were much struck by the clean and neat appearance of the little town and its Shan inhabitants. The Shan women are remarkable for their plumpness, and their clean and comely appearance, as well as their peculiar and picturesque dress. Their



(*To face p.* 329, Vol. II.)

SHAN HEAD-DRESS, BRACELETS, AND EAR-ORNAMENTS.

1. Shan chignon, encircled with silver hair-pins.
2. Shan silver bracelet.
3. Shan silver bracelet in filigree.
4. Shan silver bracelet enamelled.
5. Shan girl's ear-drop.
6, 7. Shan woman's tubular ear-ornaments.
8. Shan finger-ring.
9. Silver tube for enclosing a needle-cushion.

head-dress is a huge blue turban, raised in crescent-shaped folds some eighteen inches above the head. Their trim jackets are white or blue,—according to individual taste,—with a border of some other colour, and are fastened with handsome silver brooches. All wear silver bracelets, of a weight which is remarkable, and blue petticoats with embroidered borders and blue shoes are the fashion. The whole costume is very effective and gay. The only distinguishing feature between

PAI OR SHANS (MAN AND BOY)
(SHUNNING DISTRICT, W. YÜNNAN).

the Shan men and the Chinese,—who are here all dressed in dark-blue jackets and trousers,—is that the former wore blue turbans with the pig-tail wound into its coils, while the Chinese wear the regulation "skull-cap."

At Nan-tien we saw the first Pai book; but they are to be found in abundance in every village of this valley. I recognized the writing at once, having seen many specimens in Burmah and in the Shan country lying to the south. The Shans of this region seem to have lost whatever distinctive national character they may once have had. Intrigue, opium and Chinese civilisation generally, have together conspired to render them more or less like Chinese.

The day on which we left Kan-ngai was an eventful one, as I have already indicated. We had no sooner made our way, through the flooded fields, to the banks of the river than we began to see that we were not to get across without considerable difficulty. The Chief had given us a guide, said to be one of the headmen of Kan-ngai, who,—whether under instructions or not,—played us the *mauvaise plaisanterie* of keeping us and our animals some three hours trying to ford the Ta-ping river, under very unpleasant conditions. We tried to cross the stream at several places; but found it impossible,—owing to the depth of water, at every point which we attempted, and the shifting sandbanks,—and we nearly lost our baggage on the mules several times in making the attempt.

Notwithstanding our unpleasant position, I recollect laughing heartily,—wet through and shivering as I was,—at seeing Père Vial sinking gradually into a quicksand while seated on his mule, until there was very little left of the mule to be seen. The matter then became serious, and we sent some men to effect

his rescue. What was particularly irritating in our failure was that we saw men and animals crossing the stream at other places lower down; but these animals were unladen and the men swam.

It was no pleasant task to have to return to Kan-ngai; but it could not be helped. Our men trudged along, low in spirits and inclined to be sullen, while our guide seemed far from down-hearted. His face showed signs of suppressed mirth; but his amusement quickly changed when he found that we marched straight to the yamen and demanded to see the T'u-ssŭ. We were told that he could not be seen, as he was particularly engaged with Government work. We pressed the urgency of our being permitted to have an interview; but were told it was impossible.

At such times there is only one diplomacy to be adopted and that is,—"*de l'audace, toujours de l'audace.*" We said that, if the T'u-ssŭ was too busy to see us, we should wait until he was not busy, and that we should settle ourselves down comfortably in the yamen. This seemed to startle them, but, on recovering from their surprise, they said,—"But he will not be able to see you to-day!" Our reply to this was,—while giving orders to have our mules unlimbered, our breakfast laid and while lighting our pipes meanwhile,—"Well, that cannot be helped; we shall wait till to-morrow." They then said,—"But he may not be able to see you to-morrow, perhaps not this week." Our reply was,—"If he cannot see us to-morrow, we must wait till the next day; if he cannot see us this week,

we must wait till the week after." And, suiting the action to the word, we laid out our beds and settled ourselves down as comfortably as we could.

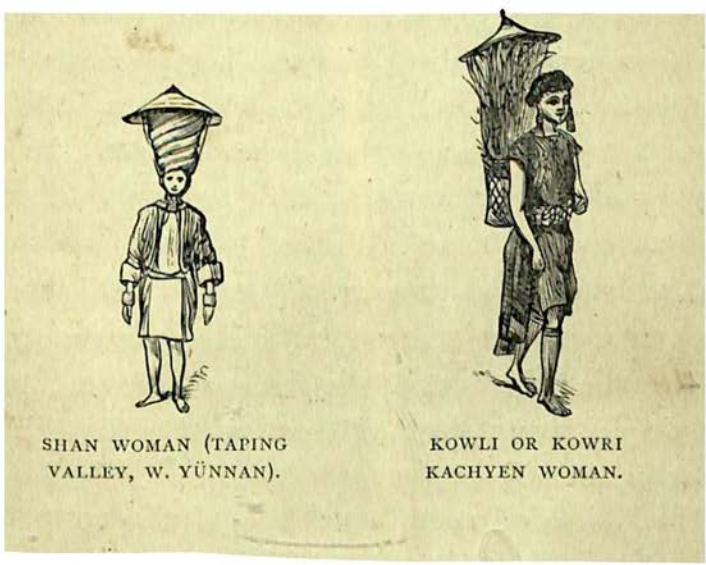
In the same hall with us were two old gentlemen, lying stretched out on either side of the room, dozing away under the effects of the opium-pipe. From time to time they opened their little, blinking eyes, only sufficiently for us to detect that they did so, and seemingly taking no interest whatever in our proceedings. One of them, I believe, was the secretary, or "teacher," of the T'u-ssŭ.

After we had been settled a few hours in this manner, this old gentleman lazily roused himself and left our room. Whether it was owing to his advice or not, I cannot tell; but, soon after, our old guide returned and said that he would now be able to lead us to Chanta without crossing the main river at all!

Our little manœuvre had evidently worked well. We amused ourselves, before agreeing to accompany him on the new route now proposed,—which was the very one we had originally wished to take, — by saying that, having had to return, we found ourselves really so comfortable that we thought we should not move. We did, however, leave Kan-ngai,—to the evident satisfaction of our guide and the people of the T'u-ssŭ's yamen. We had been told that it was impossible to keep on the same bank of the river as Kan-ngai, because a side stream of great depth and current had to be crossed, and no boat could be found to take us over. On our arrival at the stream we found not only a

boat, but a regular ferry, at work in the most everyday fashion, conveying numbers of peasantry to and from the town. Close to this I noticed a couple of Kachyen women carrying firewood to market. These Kachyens are known as Yeh-jen, and by no other name, in China.

The march between Kan-ngai and Chanta we found extremely tiring, although across a plain,—and therefore a great variety to us,—as we had to march through inundated rice fields, or slide along the narrow *bunds* dividing the fields, for most of the time in heavy rain. Charles Wahab was at this time somewhat better; but I myself was feeling very weak and sick just then, and could hardly manage to creep across the inundated plain into Chanta, which we reached late in the evening.



SHAN WOMAN (TAPING VALLEY, W. YÜNNAN).

KOWLI OR KOWRI KACHYEN WOMAN.

CHAPTER XXVI.

Arrival at Manwyne—Loss of photographs imminent—Time for action—Wretched lodgment at Manwyne—The story of Margary's murder—The notorious Li-si-tai—His visit—He leaves Manwyne—Reason of disturbances in Kachyen hills—Mandarinic method of dealing with frontier hill people—The Kachyens declare a vendetta against all comers from China—Our anxiety—Which route is the safest?—Leave Manwyne—Abandon greater part of baggage—March to Lasa or Latha.

We reached Manwyne on the 29th of June,—a day which I shall always recollect, because I very nearly lost the whole collection of photographs, which we had succeeded in making under very considerable difficulty, as well as carrying them through heavy rains and other vicissitudes. Our collection comprised a wide range of subjects, and was the first made between the China littoral and Upper Burmah, close to India,—a distance as we travelled of some two thousand miles. Mandarins, their residences and yamens, city people and aborigines, street and market scenes and temples, river and hill scenery, the bridges over the famous Mékong, Salween, and Papien rivers, had all been secured by the aid of the camera and brought away by us.

The value of such a collection, of new and most interesting subjects, need not be dwelt upon. To have lost these, when we had almost reached our goal, would have been a disaster which I can even now hardly

think of without a cold shudder. We had made, it is true, a considerable number of sketches; but these are of small value, as records of a journey, as compared with photographs.

On this day we were following the side of the Ta-ping river along a narrow pathway, when part of it slipped and in went one of the mules. Lucky it was that I was there, and that this happened in front of me. Shouting to the men,—who did nothing but urge each other to venture into the water,—I saw there was no time to be lost, for this very mule carried in its pack all our dry-plate photographs. It was a time for action. I shall not describe what happened; but one of the Chinamen unexpectedly found himself in the river. As soon as he discovered himself there he raised the pack, and the result was that our photographs were saved!

At Manwyne we were not able to find lodgment in the single inn, and were compelled to seek shelter in a stable or cattle-shed. This was next a house where they would not admit us,—several deaths having lately occurred there, from cholera or choleraic diarrhœa. We were wet through and exhausted, and at this time I was suffering much from sickness. We were only too glad to find a roof over our heads *anywhere*, and to be able to lie down. A few planks, huddled together on either side of the shed, kept us off the wet ground.

Manwyne was the scene of Mr. Margary's murder, and the story is well known through western Yünnan. The report is that the murder was executed by special

orders from the capital Yünnan-fu. The man who carried it out was the famous Li-si-tai,—at one time a well-known brigand on the borders, who had been bought over by the Chinese Government, as these men usually are, by promises of high position and rank. I was particularly anxious not to meet this man, having known something of his career, while I was residing in Burmah. We had, however, received a letter of introduction to him from Père Terrasse—one of the Roman Catholic missionaries near Tali,—and, as the servants knew of this letter, information of it was sure to be carried to Li-si-tai. We therefore sent our cards to him,—thinking that the wisest course to take,—and almost immediately,—contrary to Chinese etiquette, which requires a stranger to make the first visit,—he called on us. On being asked what was the state of the road, he said that he believed it was in much the same condition as usual. The season made travelling unpleasant; but he did not know of any special difficulty. I particularly asked him about the change of the caravan route to the south, and regarding the disturbances on the frontier, of which we had heard so many reports. To this he replied that the caravans sometimes came one way and sometimes another, and that, as for the disturbances, the Kaychens were always killing one another!

Next morning, fortunately for us, Li-si-tai left early for Teng-yueh,—his head-quarters,—and we then learnt all about the new road and the disturbances. It was a piece of singular good luck for us that the head-

men of Manwyne were on very bad terms with Li-si-tai, for they opened our eyes to the real state of affairs. It appeared that the opening of the new road,—which had been effected by Li-si-tai, on account of some misunderstanding between him and the chiefs,—had roused the Kaychens, who found that their former

INTERVIEW WITH LI-SI-TAI.
Li-si-tai. Mr. Wahab. Père Vial. Mr. Colquhoun.

income, derived from "black-mail" levied on the caravan traffic, was now gone. The Kaychen chiefs on the Ta-ping route are known for their rapaciousness and are, indeed, little better than banditti. Whatever the reason may be, the chiefs on this route have undeniably,

—as our Cantonese trader friends in the south of Yünnan told us,—a very high estimate of the money-bleeding power of the European traveller. In support of this statement I may mention that the Chinese have to pay a very small toll, and the European missionaries, who have crossed in Chinese costume, and presumably have been taken for Chinamen, have had very little to pay.

In order to effect a settlement of these disturbances, the Government had therefore sent down Li-si-tai,—as they always did send him in these border affairs,—most urgently enjoining on him not to return till matters were arranged. He came to Manwyne and, after lengthy negotiations, pretended to meet the wishes of the Kaychens. The T'sao-tong and the H'sin-chai Chiefs, and a Sub-Chief, were asked to pay a visit to Manwyne, in order to ratify the agreement, which had been arranged, to open the old route. These men were foolish enough to go. To any one knowing the Chinese Mandarinic method of dealing with such affairs the broad result need hardly be narrated. What did happen was this;—the two chiefs were decapitated and their heads exhibited in the Manwyne bazaar, while at the same time the old road was kept closed for traffic. This accounted fully for the disturbances. A vendetta was declared by the Kaychens in this region against all comers from China. As the headman of Manwyne graphically expressed it, with a look on his face which showed that he meant it, "It would be certain death to go three miles up the hill-side from Manwyne."

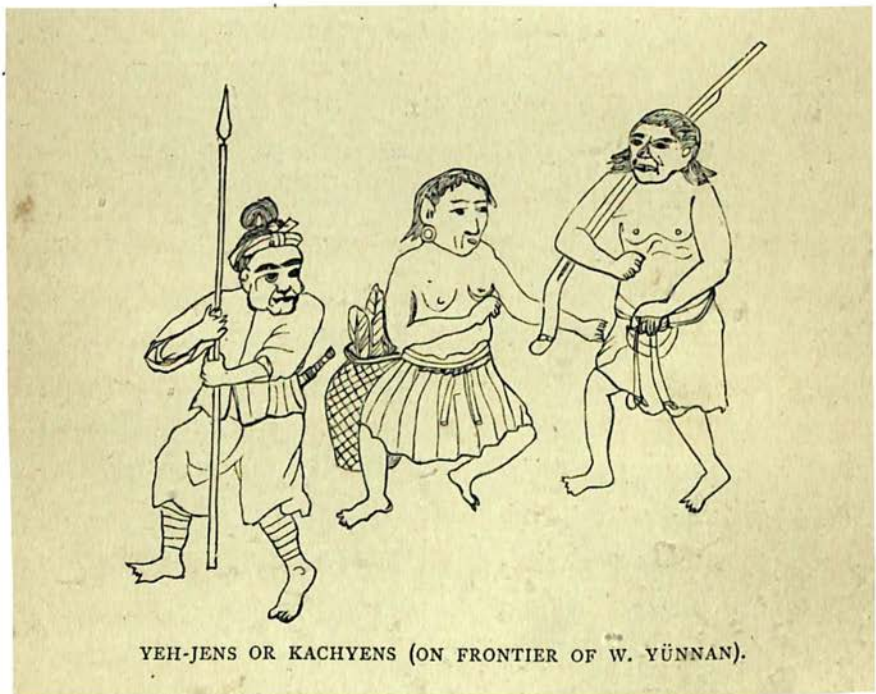
This method of dealing with their savage neighbours is quite in accordance with the ways of Chinese officials. No wonder that the poor Kaychens clamoured against the Chinese for the blood of their Chiefs. After this the Ta-ping route was out of the question, and I was determined to strike south and seek a road far removed from these local politics. Père Vial was strongly in favour of risking the Ta-ping route, but, at such a time, I thought the truest courage was,—following the advice of the old Venetian traveller,—"to be prudent and discreet in everything."

It was settled at last that we were to remain a few days at Manwyne and learn all that we could. The next two days were spent in our cattle-shed, most miserably. The rain was so heavy that we were unable to go out, and the airiness of our abode made it no easy matter for us to protect ourselves sufficiently, in order to gain the necessary amount of sleep. Besides this, our anxiety was great, and at such times inaction is almost intolerable.

The end of our deliberations was that we were to march south in the direction of Mêng-mao—if necessary to that place—and, from somewhere in that neighbourhood, attempt to make our way across to Bhamo. We could learn nothing regarding the roads and their condition. But we were only too glad to get away from Manwyne, and a neighbourhood which had been lately the scene of such unpleasant occurrences.

On the 2nd of July we left Manwyne and reached Lasa or Latha. We commenced this portion of our

march,—which meant a détour of some ten days and the experience of great privation and exposure,—with greatly reduced baggage and mules. We had commenced our overland march in Yünnan with ten mules and twenty porters. We were about to cross into Burmah with four mules and four men. At Tali we had left our guns and several other things, which were either valuable or heavy, and at Manwyne we further



YEH-JENS OR KACHYENS (ON FRONTIER OF W. YÜNNAN).

reduced our baggage by abandoning our Chinese dresses, bedding, blankets and other articles. We considered,—and I believe wisely,—that the absence of valuables, especially fire-arms or money, would give us greater security amongst the Kachyens. We had left our fire-arms, and we had no money to leave.

Crossing the river, and the plain lying to the south of it, we ascended a small range of hills,—the vegetation having the richness and luxuriance of a Burman forest. Creepers and ferns, of endless variety, made the scenery very picturesque.

CHAPTER XXVII.

Arrival at Lasa—Negotiations for guides—Lasa—Tous les chemins conduisent à Pékin—Our guides' ruse—A Kachyen Chief's house—Portico or Strangers' Hall; which is safer?—Chief refuses guides or safeguard—Start without guide—March through Long-chuan plain—Reach Lawan—A "torrent" road—Last view of China!—Kachyen reception—Kachyens; their houses and superstitions—Adventure in forest—Terrible night—Maykong—Kachyens; food, hamlets, clans, habitat—Arrival of the "Great Chief"—Arrange to leave Maykong.

On the first part of the road we encountered fine stone resembling marble. Narrow passes, densely overhung with foliage, were numerous. Such places gave us cause for anxiety, for we were in Kachyen territory, and not only the general reputation of these wild hill people made us uneasy, but the Li-si-tai episode was fresh in our memory. At one place, in turning a bend of the road, we encountered a small party of Kachyen girls, who, strange to say, did not seem frightened at our appearance. Long before they came in sight we heard them singing a refrain, not unpleasantly, and we could hear their voices echoing through the hills, long after we had passed.

On nearing Lasa we skirted, for some distance, a beautiful stream, running into the valley of the same name. On the last portion of our way we were accompanied by a group of buxom Shan ladies, whose infectious merri-

ment made us, though previously not by any means in the best of spirits, lighter of heart. Their picturesque costume, which varied in some respects from that of the Shans in the Taping valley, at once attracted the eye.

We arrived at Lasa on the 3rd of July, found quarters in the temple at the western extremity of the village, and, after a hurried dinner and smoke, were soon sound asleep on wooden benches. Two days were spent here in lengthy negotiations to procure guides, and at last two residents were induced to come. One of these was said to have been a headman of Lasa. He understood Chinese, could thus communicate with ourselves, and knew sufficient Kachyen for the savage border hill people. I shall spare my readers the details of the protracted bargaining, which had to be gone through before they consented to come.

The town of Lasa is situated in a most lovely valley,—a perfect gem, whose verdant fields and closely-timbered hillsides make it a charming resting-place for the weary traveller. A considerable number of villages are dotted about the valley, Lasa itself being the largest and most important. The number of khyoungs, or monasteries, with their many roofs, reminded us that we were rapidly leaving China, and marked the sites of the villages. Close to the temple which we occupied is a small gilded pagoda, set on a base of masonry disfigured by vile ornamentation and gaudy red colouring. From some distance, however, the golden structure, situated in an admirable site, is a charming object against the green background of trees.

The villagers were either very primitive, or possessed of a considerable degree of low cunning. They seemingly were ignorant of everything beyond their valley, and the most diligent inquiry failed to elicit any information from them.

Regarding Manwyne and Bhamo, which had been visited by a few venturesome spirits of Lasa, they could tell us little, and concerning the Government of India Mission of 1868, on its way back from Tengyueh, they could tell us nothing. Several of the elders and the headman's son, who had been to Rangoon, seemed to have learned little by their travels. They used to sit for hours and bore poor Père Vial to death with questions of the usual type. I can recollect now the tone of lamentation in his voice, when he used to call out to us: "Mais ils parlent toujours de leur Pékin!" Their centre of civilisation was Pekin, and the Père discovered that, with them, "tous les chemins conduisent à Pékin." Even our way to England from Rangoon, so they told us with sapient looks, lay doubtless by way of the capital of China!

On the morning of the 5th of July,—after finding both our guides so occupied with their opium-pipes that we could not get them away, until we threatened to cancel our agreement,—we at last made a start. To our exceeding surprise, we found that we were being taken dead south, across the valley, and not following it westward as we had expected. The explanation of our guides was that they were going this way at the start, as a ruse, in order to blind the villagers, and any wayfarers whom

we might meet, as to our real direction. This turned out to be an untruth,—the first of a series of lies, which this precious opium-sodden pair palmed off on us the whole of our march through the Kachyen hills till we neared Bhamo.

A couple of hours' march over a small, low range, winding through magnificent verdant forest, brought us to Pang-wen, a hamlet of some four, or five, rude bamboo and plank barracks, of the usual Kachyen pattern. At this place resides Tien, a Kachyen Chief or Tsaubwa. We were conducted to the Chief's house, where Père Vial and I took up our quarters in the Strangers' Hall, while Charles Wahab and most of our servants and followers slept in the portico. There was little to choose between the two, as regards filth and vermin. The inner room had the disadvantage of being pitch dark at all times, so that we had the unpleasant sensation of knowing that our throats could be cut there during the day, whereas in the portico this could only be done during the night.

Our guides had, in consideration of a certain sum of money to be paid them at Bhamo, agreed to arrange with the Chiefs, on our route, for guides and free passage. Tien, however, refused to give us any guide, and we were unable to learn the reason of his refusal. The predicament was a most unpleasant one, and we could not see how to extricate ourselves from it. After very careful consideration, we determined to push on.

Next morning we started off by ourselves, lost our way, and, after crossing and recrossing a stream leading

towards the Long-chuan plain till we were soaked, at last came to a standstill in a dense jungle. We could nowhere see any trace of a path, after a search lasting some time. At last, however, an old Kachyen lady, who evidently understood the difficulty we were in, by means

KACHYEN MATRONS.

of shouts and signs put us on the right track. On reaching the plain,—a deserted one of great area and possible fertility, but shunned on account of some prevalent sickness, presumably the plague,—we had a weary march of some six hours. At length we reached the south-west end of the valley, where we halted at a small

Shan village, called Lawan. The last few hours of the march were through an inundated portion, averaging some two feet in depth of water, which made our progress difficult and wearisome. The main road of the village was a foot deep in filth such as we had hardly ever seen equalled in the worst quarter of a Chinese city. The phrase is certainly strong, but I use it advisedly. The houses were better than we expected from our experience of the entrance to the village, and the one that we lodged in was both clean and comfortable.

Proceeding next day from Lawan we had a most tiresome journey, the first part over some eight miles of plain partly inundated, and then mounting up the sides of a hill-stream into the higher land. For hours we forced our way along a torrent so swollen as to make our footing hardly possible, and we were greatly exhausted at the end of the day. If the march was trying, we found some consolation in one fact, namely that we were taking our last view of China! We had grown thoroughly tired of China and the Chinese. Their treatment of us, their character, their real or affected stupidity, and not least their insipid food,—acting on men who had been brought to a low physical state,—had gradually made us not only by no means averse, but positively pining, to see the last of the Land of Sinim.

We halted at one of two Kachyen huts, and what with the heavy rain which we had endured, as well as the swollen streams which had so severely taxed the strength of animals and men, we were glad to get shelter anywhere. Certain formulæ in the shape of conver-

sation and present-giving, — *covenances* of Kachyen custom,—had to be undergone, previous to our being permitted to enter the Chief's house. Meanwhile we had to remain sitting on a log outside the doorway, trying to look as pleasant as possible. This we found rather difficult to accomplish, as it was raining all the time, and we were chilled to the bone. At last, however, we were admitted, and really were so tired on this occasion, and indeed always when we had to sleep in Kachyen houses, that our throats might have been cut a dozen times over before we could have been awakened.

The Kachyen houses are all built on the same plan, and are usually of bamboo, though sometimes that is supplemented by timber. They vary in size,—the usual dimensions being 100 to 200 feet in length, and 40 to 50 feet in breadth. At one end of the building is a portico by which admittance to the stranger is given; the entrance at the back is reserved for the use of the inmates alone. It would not only be a breach of etiquette, but an outrage on the Nat (or spirit) guarding the house, for a stranger to enter by the back doorway. The Kachyens are full of superstition, and the traveller has to be extremely careful not to rouse their displeasure.

An incident, which occurred later, showed how cautious it is necessary to be. My companion C. W., seeing a long bamboo charged with water standing against a bamboo pole, which was decorated with flags, stepped to the side of the road, in order to raise the vessel and drink. A Kachyen, seated in front of his hut, raised

his hand, and tried to dissuade C. W. from drinking. My friend, however, not understanding what all this meant, would probably have drank, had Père Vial not fortunately been there to stop him. As it was, the man and several companions were greatly excited, and were only appeased after lengthy explanations and apologies.

Next day we went through the same routine of marching up and down hill, first up one stream then down another, seemingly following all the points of the compass. The day ended with an adventure little to our liking. In the evening our guides had lost their way, but pretended that they knew a small track, which we were following, to be in the right direction. In the end, however, we had to turn back to try and find our old path; but before we could do this dusk had set in, and we had to abandon the attempt for the night. We had to make up our minds to a bed in the forest, with heavy rain, no shelter, and consequently no food,—a pleasant prospect! Luckily, some of our men stumbled upon a shanty, some 20 feet long and 10 feet broad, composed of a few bamboos for posts and grass covering for roof. How grateful we felt for the refuge!

We managed all to huddle together and find cover, along with four Kachyens, who came up later with their pack animals. The men managed to get some rice and tea cooked, and we went to bed in a happier frame of mind than we had expected. Having wrapped ourselves in our blankets, we lit a fire, to try to keep off the sand-flies, and somehow, notwithstanding the torture which we underwent from these inflictions, soon fell asleep.

I was awakened before midnight by the noise of voices, and found that a fresh party of Kachyens had joined the others, and were in eager conversation with them. As they are all more or less banditti, and every

KACHYEN MEN.

man carries arms, I did not feel comforted by their visit. On such occasions, whatever one's feelings may be, it is necessary to appear at ease, so I rolled round, took out my tobacco and pipe, and awoke Père Vial, who was next me, on the pretext of smoking. The strange Kachyens

stayed some time, then lit their torches and disappeared. We were greatly relieved to see them depart. For some time after they left we could hear their voices, as they sang snatches of some rude song.

A march of three hours brought us to Maykong, the village of the "Great Chief," on the 9th of July. Both that day, and the next, we were delayed by the absence of the Chief, without whose permission we were not allowed to proceed. His wife and followers treated us not uncivilly, but would not sell us any eggs, nor could we get anything except fowls,—at exorbitant prices,—rice, and a little salt. The whole time of our stay it rained in torrents, and we felt our enforced halt most depressing, —nothing to do, nothing to read, and very nearly nothing to eat. We began to learn,—what I had not hitherto known, — that a European, after living some time on rice, finds it at first insipid, and at last so distasteful, that he can hardly bring himself to eat it, even when starving. It must be remembered that we had no such thing as curry stuff, or condiments of any sort, to eat with the rice. I shall never forget the way in which we attacked a tray of vegetables, seasoned with chillies, which were prepared by the Chief's wife for us, on the occasion of the return of her husband.

The Kachyen hamlets are built always near a mountain stream. On the neighbouring hill-slopes paddy and maize are grown in terraces, while near the houses are sometimes found patches of ground, under cultivation with poppy and indigo. The Kachyens make fresh

clearings annually, by felling and burning the timber on their mountain sides.

A feature in every Kachyen house is the skulls of buffaloes and pigs, which are nailed to the posts, in front of the house. In the portico, by daytime, the women husk the rice or nurse the children, and the men lounge; and at night the live-stock are here housed. At Maykong we were astonished by the chorus with which a Kachyen young lady accompanied her occupation of rice-pounding. I can liken it to nothing but a musical scale of grunts.

The narrow strip of hill-country through which we were passing,—some thirty miles in breadth,—is inhabited by a race of mountaineers, known as the Kachyens. On the road, by which we passed from China to Bhamo, there were three tribes, namely, the Kowlie or Kowrie, Lakone and Lenna; but numerous subdivisions of these clans occur. They belong to a race widely spread, occupying the hills of the upper valley of the Irrawadi, and are known under the name of Singphos, Kakoos, &c. Kachyen is merely the Burmese appellation, as Yeh-jen is the Chinese. Their own designation for themselves is Chingpaw, or "men." Dr. Anderson, who was attached to the Government of India Missions of 1868 and 1875, has given a most interesting account of these people.

Late one afternoon the Maykong Chief arrived, and there was great rejoicing in his own household, but still greater amongst our party. He had been away to Long-chuan, to barter for some rice. Like most of

KACHYEN WOMEN. (*To face p.* 352, Vol. II.)

the Chiefs he is a bit of a trader, deriving a certain portion of his income from the levying of "black-mail" and from the annual tribute of a basket of rice, which is paid by each house that is protected by him. The ways of these mountaineers bear a strong resemblance, in many respects, to the Highland clans of old. We had long talks with the Chief, and had to conceal the anxiety which we felt. The promise of some gifts and a money payment at Bhamo, coupled with the fact that we were known to have nothing valuable with us, probably decided him how to act. Anyhow, to our great elation, he announced his intention of not only permitting us to go forward, but of himself accompanying us, with several of his followers as a guard.

CHAPTER XXVIII.

A night with the sand-flies—Where is Sinkai?—Voila l'Irrawadi!—Our goal at last—Effects on party—March across plain—The gate-keeper at Bhamo—We search for the "teachers"—Our reception by the American missionaries—A fairy breakfast and its impression on us—Mr. Stevenson's kindness—Charles Wahab gets worse—New outfit—"Three first-class loafers!"—Farewell to Bhamo—New life on board steamer—Stay at Mandalay—Bishop Bourdon assists us with funds—Reach Rangoon—Dr. Griffiths' attendance on Charles Wahab—Reception at Rangoon—Parting with Cantonese followers—Visit to Simla to wait on H.E. the Viceroy—Banquet at Bombay, minus the guest—Off for home!

NEXT day a march of seven hours, following stream after stream,—the road so slippery that progression was almost impossible,—brought us after dark to a small hamlet. Here we found shelter in front of a house, where the projecting eaves kept off the rain. We got no sleep, however, on account of the sand-flies. The torture we went through was something maddening, and we spent a night, which might have furnished Dante with some new features for his 'Inferno.' Utterly worn out, and never having closed an eye all night, we paced about, half out of our wits, till dawn came, and at last we got away.

On the morning of the 12th of July, when we made our start, we were quite uncertain where we should have to sleep at night, except that we were to reach a place called Sinkai. We were not then aware that Sinkai and

Bhamo were the same, and, as we were told that no steamers plied to Sinkai, we had every reason to think that they were different places.

Our minds were set at rest early in the day. I shall *never* forget my sensation when, as we turned a bend in the road, Père Vial called out, "Voila l'Irrawadi!" There, sure enough, was the noble river, showing like a silver streak in the dark plain, through openings in the forest before us. The feelings of the traveller, who thus at last sees his goal, are not to be described. I recollect well how,—after a pause, during which every one was *perfectly quiet*,—looking round to watch the faces of our party, I was struck by the look of calm enjoyment —an air of placid content—which was written on the faces of one and all. Even our Cantonese followers were touched. Akiu laid a hand on my arm,—forgetting, in the excitement of the moment, all question of master and servant,—and pointed with the other to the waterway, which we had so anxiously been pining to reach. He did not speak, but his action and expression were more eloquent than any words could have been.

As we moved forward, now in bounding spirits, I called out to Père Vial,—"No more medicine for me," and literally from that time I took no more quinine, with which I had been dosing myself, in order to try to cure the burning fever, which had seized on me during the past few days.

A short march across the level plain, at the foot of the hills, brought us to the eastern gate of what we knew was indeed Bhamo. At the gate we were stopped by

some subordinate of the Woon (or official in charge), who at first attempted to treat us with the air of impertinence, which the Burman official subordinate is so fond of adopting. As soon as I stepped forward, however, and spoke to him in Burmese, he altered his tone, and the result was that we were desired to halt at the gate while he went to inform the Woon.

Meanwhile I made inquiries, from the occupants of the neighbouring houses, as to where the missionaries resided, and we were delighted to learn that there were some living close by. We were too hungry, and too anxious to see our fellow-countrymen again, and to hear the Saxon voice, to stand upon ceremony, and so we marched straight to the house indicated and asked if the "teachers" were within. They were. A gentleman came to the top of the stairs. A few seconds sufficed to introduce ourselves, and we were welcomed by the American missionaries.

It was so pleasant to hear them talk, and they insisted upon our staying to breakfast. We were indulged with, —what we had not known since we left Canton, — a wash in a good large tub, with plenty of delicious soap. After that we sat down to a breakfast, which was a revelation to us. No words, that I can employ, could ever depict the feelings with which we seated ourselves before a snow-white tablecloth, covered with little delicacies, which these good Americans insisted on producing for us. What charmed us most, however, were the two ladies who sat at the table. The impression made on us by this episode may be estimated by the fact that

VIEW IN BHAMO.

(*To face p.* 357, Vol. II.)

Mr. Stevenson, of the China Inland Mission,—with whom we stayed—afterwards assured us that on our arrival at his house,—in reply to his questions as to the journey,—we could only give him details of the charming feast given us by the American missionaries.

Mr. Stevenson received us with open arms, and immediately set about sharing everything he had with us. His house, his clothes, his food, and the last half-penny of the small stock in his purse, he placed at our disposal. We managed to pay off the "Great Chief" and the Yünnanese who had accompanied us from Chütung. I made an offer of a revolver, and a considerable quantity of ammunition to the Chief, but he refused it,—saying that it was useless to him, as he did not know how to use the weapon.

As the required amount could not be procured in Bhamo, in order to pay Père Vial the expenses of the journey to and fro, it was arranged that I should get the money in Mandalay from Bishop Bourdon, whom I could repay from Rangoon, on my arrival there.

A couple of very happy days was spent in Bhamo, having long talks with Mr. Stevenson, and visiting the other missionaries. Charles Wahab, who had been slightly better since leaving Manwyne, now fell ill again, and got very weak, notwithstanding doctoring and kindest attention from our missionary friends.

We were now decked out in what seemed to us *strangely* clean and magnificent attire,—very different from that worn by us on our arrival. In Yünnanese bamboo hats, straw sandals, torn flannel shirts, and varie-

gated trousers,—tied with string round the ankle,—we had presented an appearance more quaint than respectable. Perhaps the best indication of what we looked like is the remark of one of our American friends, who on seeing us expressed the opinion,—"I never saw three such first-class loafers in all my life!"

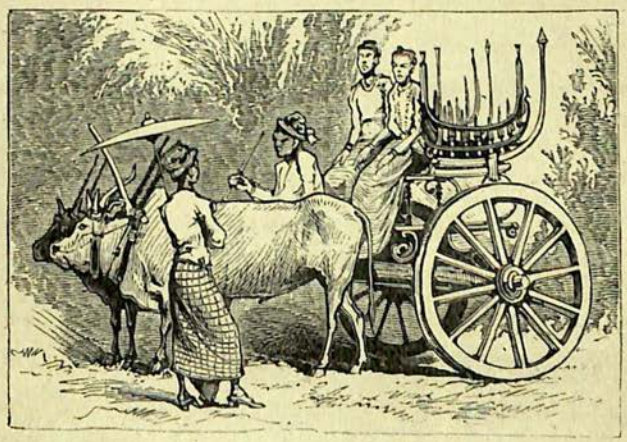
We bade farewell to all our friends, and, on the morning of the 15th of July, stepped on board a small steamer belonging to the Irrawadi Flotilla Company. Mr. Stevenson's kindness had been so great that I attempted no expression of thanks, when I wrung his hand and said good-bye. The leave-taking was felt all the more by both of us, because I was on my way to the very place, in the old country, where Mr. Stevenson's wife and family were residing. A few days idling about on board the steamer, and we reached Mandalay. We devoured all the newspapers, on which we could lay hands, and already had become quite habituated to white tablecloths, clean beds, tubs, and the white faces of our own countrymen. We were already beginning to treat them with indifference, as if we had never known what it was to do without them!

Poor Charles Wahab did not get better, notwithstanding the nursing, careful diet, and medicines which we were now able to secure. Akiu and the cook were prostrated,—one with fever and the other with dysentery. I was most fortunately better, and could look after them a little.

At Mandalay we spent three days,—sorely against our will,—as we were compelled to wait for the Rangoon

steamer. Anxiety was evinced by the Burmese as to what our object had been in crossing China, and of course they did not believe one word of what I told them, — namely, the simple truth. Bishop Bourdon kindly advanced the funds required by me, to hand to Père Vial, which I soon after was able to repay from Rangoon. Père Vial remained at Mandalay, in order to recruit his health and to report the progress of his work to the Bishop.

At Mandalay I was amongst a people whom I knew well. There were all my old Burmese friends,—the pagodas, the pariahs, the cheroot and cigarette-smoking men, women, and children, and the "pooays," or plays. There also was the festival cart, ready to convey me to



A BURMESE FESTIVAL CART.

the "pooay," if I had been so minded. It carried me back to happy days—years ago, alas!—when I had sat out many a Burman drama.

A few days more brought us to Thayet-myo—the

frontier station, — then to Prome, where we had intended to leave the steamer and go by rail to Rangoon. C. W. was too ill, however, so we all remained on board, enjoying the novel luxury of *doing nothing*. The captain of our steamer, whose kindness was unlimited to all of us,—even to our Cantonese followers—was amused at the want of interest, which we evinced, in observing the banks of the Irrawadi. I had no longer any taste for observation—which had been my constant task for so long a time—and wanted nothing better than *rest!*

My companion was very ill by the time we reached Rangoon, and I went on shore, to make arrangements to have him taken to the hospital,—at his own desire,—in preference to going to the house of one of my friends. Dr. Griffiths, the senior civil surgeon, however, most kindly took him into his own house, so as to be able to give him every care and attention. The Cantonese servants went to the hospital. Curious to say, I had recovered, and,—with the exception of being pulled down, and not having high spirits,—was fairly well.

At Rangoon I waited some weeks, in order to look after C. W. and to see the Chief Commissioner, Mr. Bernard, who was absent on inspection duty at Toungoo. C. W. got slightly better, and was sent to Calcutta, with the view of being sent to sea, *en route* for England, as soon as possible.

Our reception at Rangoon was such as Englishmen all the world over, know so well how to give. It was all the more prodigal, because I had many friends there.

Akiu and the cook had now recovered. Their pay, and passages back to Canton, were arranged for, and we—who had been companions for so long a time, and had gone through not a little privation, hardship and anxiety together—had to part. I found it in my heart to forgive Muff, the cook, all his failings; and as for Akiu,—when I laid my hand on his shoulder, and said a few kind words to him, on bidding him good-bye,—I had to turn my head away, for I felt the parting.

A very few more words, and my narrative is over. A hurried visit to Simla, in order to give H. E. the Viceroy an account of the results of the exploration; a delightful stay there with old friends,—whose house was a foretaste of home;—then a rush through to Bombay. My adventures were not yet entirely over, for an accident happened on the railway, which detained us twenty-four hours, and prevented my being present at a banquet, to which the members of the Bombay Club had done me the honour to invite me. This proof of sympathy, in a city where I was a complete stranger, was very pleasing, and it was with great regret that I had to spend an evening in a railway carriage, dining off *chupatties*, while my hosts were drinking my health in Bombay.

My friend Charles Wahab had been sent to England by one of the direct steamers from Calcutta, in much better health, and my mind was greatly relieved on this account.

At last, on the 12th of September, I stepped on board one of the P. and O. steamers *for Home!*

APPENDIX.

TRANSLATION

OF

A MANUSCRIPT ACCOUNT OF THE KWEI-CHAU MIAO-TZŬ.

WRITTEN AFTER THE SUBJUGATION OF THE MIAO-TZŬ, ABOUT 1730.

TRANSLATED BY

MR. GEORGE W. CLARKE,

OF THE CHINA INLAND MISSION.

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APPENDIX.

Lo-lo.

I. THE Lo-lo tribe is divided into two clans, called the Black and White. The Black clan have fine names. Their eyes are deep set; they are tall, have dark countenances and high noses. They shave the head but allow the beard to grow. They have a narrow black calico bag, into which the hair is put and then wound up, like a horn, on the crown of the head. The women wear long clothes and big sleeves. Their customs are devilish, and their place is termed "The Devil's Net." They have characters. (In Dating-fu there is a tablet, one half written in Chinese, the other half in Lo-lo.) They nourish their cattle well, have good horses, and are fond of hunting in the mountains. In A.D. 221 (the time of the Three Kingdoms) a Lo-lo, named Chi-ho, went with Marquis Wu to Yün-nan and helped to defeat Mong-hwo; for this he obtained a great reputation. The Emperor Chao-lie made him Prince of Lo-tien-kwoh, *i. e.* the country about "Da-ting-fu." He afterwards took his family's ancient name of Ngan, namely Peace. His territory is divided into forty-eight sections; each section has its overseers, but there are nine head-overseers. These nine live in "Da-ting-fu."

Niu-kwan Lo-lo.

II. There are women rulers among the Lo-lo. In this case it is the first wife, who is called Long-suffering. These coil up their hair in a bunch, and enclose it in a black calico bag on the top of the head. They wear many silver ornaments upon their forehead and also large silver neck rings. They wear long skirts with thirty-six plaits in them. Only the son of the first wife can obtain his father's office in the clan. If the

child is too young for his office, his mother takes control till the child is of age. When there is no true successor another overseer is chosen by the clan to govern.

Peh Lo-lo.

III. The Peh Lo-lo are of the same family as the Heh Lo-lo. Their names are inferior. They are not particular in their food, eating a little hair or blood and such animals as rats, birds or creeping things. They do not use basins or plates; the food is cooked in three-legged pots, and each person uses a spoon to eat from it. When they die the corpse is wrapped either in an ox or horse-hide, and then the body is burnt. They are called White Lo-lo in Dating, Shui-si, An-shun and Yung-ning; but in Pu-ting they are called Ah-ho. They are tea-growers, which is a good trade.

Song-kia.

IV. The Song-kia (feudal house) live in the neighbourhood of Kwei-yang and An-shun. They are the original Chinese. About 1,000 B.C., because of unlawfulness, they were banished to a foreign place, namely Kwei-chau. They dress as the Chinese; their dress is a little longer and they wear hats; the women's dress is a little shorter than the Chinese. When a man wishes to marry, he sends some friend to the house of the intended. When the wedding-day arrives the friends of the wife escort her to her husband's house. The wife's relations all bring sticks with them, with the supposed intention of thrashing the middleman on both sides. The mother instructs her daughter most admirably in her future duties, so that she makes a most industrious wife. From the time of death of a parent they eat vegetables; on the 21st day the coffin is sealed and then burned.

Ts'ai-kia.

V. The Ts'ai-kia (herb family) live in the neighbourhood of Kwei-chu, Hsiu-wen, Chiu-chun, Wei-ning, Ping-yuan. The

men wear felt clothes. The women wear a felt chignon upon which the hair is wound; then it is wrapped in green and black calico, with a large pin put through it. It is about a foot high and looks like a cow's horn. The father-in-law does not converse with his son's wife. By an ancient custom, when the husband's parents die, they abstain from meat for three months and only eat rice gruel. When the husband is buried, if the wife has no relatives near to prevent it, she buries herself with her husband.

K'a-in Chong-kia.

VI. The K'a-in Chong-kia live in the districts of Kwei-yang-fu, An-shwen-fu, Shin-i-fu, Ping-yueh-cheo and Tuh-yün-fu. They like to wear black calico clothes, and also like handkerchiefs, of the wax-flower pattern, to be wound round their heads. The men's clothes are short but the women wear long skirts with very fine folds, made of five colours,—black, blue, red, yellow and white. They have a great feast on the 6th of the 6th moon. On the 15th of the first moon those who are engaged are married. They meet in an open space and dance in the moonlight. Those who wish to marry, make the match thus,—to the woman whom a man likes he throws a coloured ball for her to catch; if she catches it and throws it back they are engaged. If some time after they know each other a child is born, then they are married, and the woman becomes a wife and lives with her husband. The first child is counted a bastard, the second son is the heir. Those who live in the district of Kai-cheo have a go-between in matrimonial affairs. The man gives an ox as a dowry. When a parent of either side dies the ox is offered as a sacrifice; afterwards the relatives make a feast of it with wine and then go home.

Pu-lung Chong-kia.

VII. The Pu-lung Chong-kia. Great numbers live in the districts of An-shwen-fu, Shin-i-fu, and Tin-fan-cheo. On the 1st of the 12th moon they have a great feast. They like to

beat brass gongs,—a brass drum is preferred. One is put into a deep hole and buried. The saying is that when General Wu returned from the conquest of Yün-nan he left us a brass drum of great value. When a parent dies, an ox is killed and a quantity of wine is poured on the ground, where the ox is slaughtered. A filial son does not eat the flesh, but eats fish or shrimps. Fish is only used as a sacrifice for the dead. When they are buried an umbrella is put over the grave; at the end of the year of burial it is taken away and burned. They are of a passionate disposition, and they carry very sharp knives. They look aside threateningly and, if they have an enemy, they will have their revenge. Now they know propriety and law.

Ts'ing Chong-kia.

VIII. The Ts'ing, or Ch'ing Chong-kia, live in the districts of Ku-cheo, Ch'ing-kiang and T'an-kiang. Both men and women prefer to wear black calico clothes; they wear black clothes around their heads. The women have white complexions; they are clever in embroidery work. They are skilful in playing at chess (chess is said to have been invented by Wu-wang B.C. 1120,—a game is played with 360 pieces representing every day). They make variegated coloured balls, and are fond of playing with them in the air. The women, when they like a man, spend the night with him in enjoyment; neither parents oppose it. They are afraid of the elder brother at such a time. They make their own engagements. If the man is willing to marry, he gives an ox and some wine as a betrothal gift. They have no correct idea of dates nor knowledge of literature; they notch a slab of wood for business actions, namely treaties and agreements.

Tsen-chu Lung-kia.

IX. The Tsen-chu Lung-kia live in the districts of Anshwen-fu. The women are fond of wearing white clothes. Their skirts stand out like a pail. They use very fine calico, to wrap round their heads, and they plait their hair into a tail,

about a foot long, which hangs down the back, called a hair tail. They use pork grease to oil their hair, which has an offensive smell. If they love a relation they make him a present of wine and an ox; they bring him some new clothes and some money and salute him, saying, "may you be a wealthy man." When a parent dies the corpse is put into a coffin and burnt; the bones are then gathered and buried. On the 7th of the 7th moon a sacrifice is made at the graves.

Kau-erh Lung-kia.

X. The Kau-erh Lung-kia live in the districts of An-shwen, Da-ting, Kwang-shwen-sheo and K'ang-tsō-si. The men do not wear caps but wear calico on their heads. The women coil up their hair, and wrap it in calico on the top of the head; the ends look like the ears of a dog. They like flowered clothes, and beads of five colours around their neck. After the spring-time they stick a small tree in a field, which they call the "Demon Stick." There is a gathering around this stick and a dance, and then engagements are made and they go away. If a young woman afterwards wishes to break off her engagement she has to redeem herself, by giving an ox and a horse. After this she has to use a go-between.

Ma-teng Lung-kia.

XI. The Ma-teng Lung-kia live in the districts of Chen-nin and Yung-ning. Their family names of Cĭang-liu and Ts'ao are very general. They like to wear white clothes, but at a parent's death they wear black. The women wear black calico on their heads, and their hair is done up like a stirrup. They are an agricultural people.

Ta-t'eo Lung-kia.

XII. The Ta-t'eo Lung-kia live in the districts of Pu-ting and Chĕn-ning. The men wear fine-made bamboo-hats; the women wear earth-coloured clothes, with a short black skirt.

They plait their hair so that it hangs like a horse's mane around their heads; for this cause they are called "big heads." They are farmers by occupation.

Hwa Miao.

XIII. The Hwa Miao live in the districts of Kwei-yang, An-shwen, Da-ting and Tsen-i. They have no *Sin* but have a *Ming*, namely they have no surname. They make calico of twisted threads in black and white. They do not wear collars or sleeves; the garments are sewed whole and tied by a belt. At the end of the Chinese first moon is the beginning of their new year. On the New Year's Eve they gather together, the men play instruments and the women dance. They have go-betweens in matrimonial affairs. The husband goes to his intended's house and is married and, after a night's rest, he takes his wife to his home. The man's relations bring presents of wine and meat, and stand around him and wail. On the 21st day each of his relatives brings a fowl, a large basin of rice and some wine, and sacrifice to his ancestors. They also invite a wizard to chant for seven days. At the end of the sacrifice a fowl is smashed upon a stone plate, and then the spirits, having satisfied themselves, depart. At burial they do not use coffins, but bind the hands and feet. A good site is chosen for a grave, they do not regard the day. This is the custom of all the families of this clan.

Hong Miao.

XIV. The Hong Miao (Red Miao) live in the district of Tong-jen-fu. Their general surnames are Lung, Wu, Shih, Ma and Peh. Their clothes are made of mottle-coloured coarse silk. Silk making is the occupation of the women. (This silk is not fine-looking but very durable, and can be bought in Kwei-yang,—price from 6 to 10 taels for 50 to 60 ft. Kan-sï.) They are given to strife and quarrelling; they are influenced by women to desist. On one day in the 5th moon —when it is the tiger cycle—husband and wife sleep in a

separate room, and for a whole day and night do not speak nor go outside their house, because they fear evil spirits and the White Tiger. They do not use a knife to slaughter but kill by blows; the hair is singed and the flesh is cooked with the blood in it. At death the corpse is put in a coffin with the clothes,—a bequeath. One suit is used to make an effigy of the departed; they beat drums and chant his praises in its presence. This is called condolence for the dead. This clan delight to dwell upon high elevations.

Peh Miao.

XV. The Peh Miao live in the districts of Long-li, Kwei-ting and Chien-si. They are fond of wearing white clothes. The men wear neither caps nor calico on their heads, nor shoes, nor stockings. The women wear their hair wound into a knot, and it is fixed by a long pin. When they sacrifice to their ancestors, an ox with even horns is selected and fattened. With the consent of the neighbours there is a bull-fight; the one who is victorious is counted lucky. A day is appointed to kill the ox, when the men wear a black gown over their white clothes, and the women wear long skirts. After the offering they make a feast, and have music and singing and rejoice.

Tsing Miao.

XVI. The Tsing Miao live in the districts of Chien-si, Chen-ning, Kwei-chu, Shiu-wen and Tsing-chen. They are fond of wearing black clothes. The women wrap up their hair in black calico, which looks like a Taoist priest's cap. The men wear bamboo hats and straw shoes. They are rather uncivilised but, if they live somewhere else, they soon improve. They are called Tsing-Miao in the district of Ping-yueh-cheo.

Heh Miao.

XVII. The Heh Miao live in the districts of Tu-yüan, Pa-tsai, Tan-kiang, Chen-yüan, Tsing-kiang, Li-p'ing, and Ku-cheo. Neither the men nor women use shoes. They live in

very high places. They stick a white feather, of either a duck or fowl, in their hair. When they go from home they carry a lance, poisoned arrows and sharp knives. They use pounded *Lo-mi*, namely glutinous rice, which is cooked in a large pot. They do not use chop-sticks, but take their food in handfuls. At the New Year they choose a site for a musical fête. The instruments are made of bamboo tubes; some are five or six feet long and the barrels are short. Those who can blow them are termed the "teachers." They dance with bare feet; the sound of their feet is like the beating of a drum. On the 15th of the first moon is their great day; then they kill an ox and pray the spirits to give them a fruitful year. The men call the women Ah-mie. At the graves they stick in a bamboo pole, with silk threads of five colours.

Tong Miao.

XVIII. The Tong Miao live in the districts of Kwei-chu, Kwang-shwen, Shiu-wen, Lung-li, Ts'ing-p'ing and T'sing-chen. There are clans but they have no surname. The women wear flowered clothes, and their upper garments are sleeveless. Their skirts are short and are finely plaited. The men of a village, on the 15th of the 8th moon, invite an exorcist to sacrifice to the spirits of their ancestors. They prepare a fat ox which is slaughtered, basins of beef are set on the ground and then the spirits are called by name to come and eat. At the completion of the sacrifice they all assemble, and have a feast for a whole day and night. In the spring they hunt in the mountains, and, when they have caught an animal, alive or killed, they return home, and with it they worship before the tablet of their ancestors. They act with propriety and observe the laws; they dread to come before a mandarin. If called upon to perform any public work they quickly obey. They are a good people.

Si Miao.

XIX. The Si Miao live in the districts of Kwei-yang and P'ing-yueh. Their general surnames are Shie, Ma, Ho, Lo and

Liu. At marriage both the husbands and wives have their own beds and rooms to sleep separate; after the birth of the first child they use one bed. In the 10th moon, after all the grain is harvested, they have gatherings, to sacrifice to the White Tiger, held in a barren place. Each clan invites a chanter to sing. He is clothed in a large, rough, wool dress and a very large wool hat, high leather boots and a fine plaited skirt. He leads the way, and his followers do not fear. The men and women wear black clothes with a blue girdle; they each have a wind instrument which they play, and they dance whilst in procession. They hold a fast for three days and nights, then offer an ox and pray for a good year, and then return home.

Yao Miao.

XX. The Yao Miao live in the districts of P'ing-yueh, Tu-yün, and Yao-pa-sï. They are called Yao-kia; many have the name of Chi. They are tractable, frugal and industrious. When in poverty they will not rob. The women weave calico and dye black colours well. At the first day of winter they have a great feast. They meet at Chen-mong and at Lan-tu-iao. The women wear short skirts, made of leaves. Girls are marriageable at the age of 15 or 16 years, when they are saluted thus, "ascend up-stairs." At this feast girls are betrothed thus,—the men play their instruments to win a wife; the girl goes to the one she likes and then they retire and spend the night together. Neither of the parents forbid it. The dead are bound with withes to a large tree.

Neng Miao.

XXI. The Neng Miao live in the districts of Yung-feng, Lo-hu, and Tseh-hen. They formerly lived in Kwang-si, but they came to Kwei-chau at the beginning of the 18th century. They are very good agriculturists. They shave their heads and wear clothes, and are like the Chinese. The women wear short garments but a long skirt. The wrap up their hair in a black flowered handkerchief. They do not follow the customs of the other Miao-tsŭ.

Ta-ia Keh-lao.

XXII. The Ta-ia Keh-lao live in the districts of Chien-sï, P'ing-yueh, and Tsing-p'ing. The women before they are married knock out two of their front teeth, so that they may be harmless in their husband's house. For this they are termed "break-teeth." Their hair is combed from the front to the back. The sexes marry at equal ages. They are also called Keh-liao. They think lightly of life and death. Their outer garments are made of hair, and are worn like a sack. There are five clans. They do not intermarry.

Tsien-teo Keh-lao.

XXIII. The Tsien-teo Keh-lao live in the districts of Kwei-ting, Si-ping and P'ing-yuen. Both men and women wind up some of their hair on top of the head; the rest of the hair is kept short, about an inch long. There are five clans. They live by farming. The dead are burnt up on a pile of straw and wood.

Chu-sï Keh-lao.

XXIV. The Chu-sï Keh-lao live in the districts of Shih-chien, Li-p'ing, Ku-cheo and P'ing-yuan. For a whole year they do not wash their face or body, and their dwellings are dirty, like a pig-stye. When they catch an animal they devour it like wolves. When they go from home they always carry sharp knives or a lance. They always have their revenge on an enemy; if they are not strong enough, they engage some to assist them by the bribe of an ox or some wine. Those who have strength will first eat some meat and drink some wine, and then they do not mind if they are killed in the revengeful act. Those in the district of Tsing-ping are better; they have entered into an agreement with the Chinese.

Hong-miao Keh-lao.

XXV. The Hong-miao Keh-lao live in the districts of Kwang-shwen, P'ing-yuen and Ts'ing-ping. The men and

women wear the same style of clothes ; their girdles are made of five colours. Their houses are built high. When their parents die the corpses are put in a coffin but not buried. The coffins are placed in a cave near the river and are not covered. On each side of the door trees are planted and a tablet is placed before the entrance saying, "this is the temple of my parent."

Hwa Keh-lao.

XXVI. The Hwa Keh-lao live in the districts of Chen-yuen, Shih-p'ing, Shih-chien, Lung-chuan, P'ing-yueh and Hwang-p'ing. They are also called Hwa-teo Miao. The men do not care for farming but are fond of hunting. They are constantly making nets and traps to catch birds for a living. The women are skilled in working embroidery in five colours, to ornament the front of their clothes and sleeves. The women wear coarse silk clothes made in frills, ribs or bands. There are five clans.

Shui Keh-lao.

XXVII. The Shui Keh-lao live in the districts of Shih-p'ing and I-chin. The men are noted for fishing. They are not afraid to go into deep water, therefore they are called the water tribe. The men's clothes are the same as the Chinese. The women wear long skirts finely plaited. They are loyal and fear the mandarins. In matrimonial affairs and in ceremonies they are like the Chinese. These are not originally the Keh-lao Miao but are added. This is an extract from the records of the province.

Koh-chüan Keh-lao.

XXVIII. The Koh-chüan Keh-lao live in the district of P'ing-yueh-cheo. The men make flowered calico, from a fibrous plant, for their clothes. The women use black calico, and wind their hair up like a saucepan on their heads. Their skirts are plain and made of black calico. When they are sick they do not use medicine but call an exorcist. He makes a tiger's head of dough, and for its hairs uses silk thread of

five colours. It is then put in a sieve and he prays before it. The men are fond of wine and are negligent of farming, by which they make their living. At death they lay the corpse on its side in the coffin; they do not know if the spirit comes back.

Pi-pao Keh-lao.

XXIX. The Pi-pao Keh-lao live in the district of P'ing-yueh-cheo. The men wear very shabby clothes; the women tie up their hair with black silk and put it in a black calico bag. The women sew on loosely cockle and mussel-shells on their clothes. Their inner garments are short; these are covered by a loose square garment from the head to the foot. It is short in front and long behind; but has no sleeves. They cut out a hole for the head to go through. Their skirts are made of variegated coloured wool but have no plaits. They are honest and frugal, and are good farmers. They are skilled in wrought and cast-iron work.

Muh-lao.

XXX. The Muh-lao are scattered among many prefectures. Their general surnames are Wu, Li, Kiu and Wen. In the winter they dig out a hole for a fire in their chief room; at night they cover up the fire and sleep around on the ground, which is covered with ox-hides. They do not use coverlids or mats. They worship spirits, and at that time they use a straw dragon; it is carried with a flag of five colours outside their villages, where the rites are performed. At their feasts they sing and dance. Those who live in the districts of Tu-yün and Tsing-p'ing wear clothes like the Chinese. When a father dies they wear a large turn at the bottom of the gown; for a mother they do not. The elder son performs the funeral ceremonies; for forty-nine days he does not wash his face nor body, nor go out of the house. If he is not able to conform to this usage because of poverty, his son has the right; if his son be not able, then the right is with the second son of the deceased. They greatly respect their teachers. Many have passed the literary examination with honours. Formerly some

of them held a permanent office. About six years ago three were promoted to the rank of Brigadier-Generals. One lives in Kwei-yang and two at Kwei-ting-hsien. Two were rebel leaders who afterwards submitted.

Keh-chong.

XXXI. The Keh-chong live in the district of Li-po-hsien. The men are good farmers. The women make good calico. The women's clothes are short and their skirts come down to the knees. When a parent dies they wear coloured clothes and sing; they do not use coffins but put the corpse on a plank and bury it. The children make the grave, and after two days they return home.

Peh-ren.

XXXII. The Peh-ren live in the prefecture of Pu-an-cheo. Both men and women wear woollen clothes and these are never washed. They are very tractable and are firm Buddhists. They wear beads for chanting. Both the Buddhist and Taoist temples are built either in a waste or cave. When at worship they knock their heads on the ground. The languages of the Lo-lo, Chong-kia and Keh-lao are not intelligible to them. If they do not understand a word they say an "idol's phrase." On the 24th of the 6th moon they worship heaven. From the 1st to the 15th of the 12th moon they do not use a fire to cook their food, because they fear the White Tiger or evil spirits. (A few years ago one of this clan was a Brigadier-General; for some time he embezzled the revenue but he repented. Ting, the Governor of Sŭ-chuan, had him captured and beheaded in 1878 in Da-ting-fu for some reason. His son has obtained literary distinction.)

Man-ren.

XXXIII. The Man-ren live in the neighbourhood of Shiu-tien and T'an-shing, near to Kwei-ting-hsien. The men wear straw capes. The women wear black calico, and short skirts of flowered calico. At burials they kill an ox, and sing and

dance. They have a lazy and violent disposition. They are fond of fishing and hunting. On the last day of the 10th moon they have a great feast, when they kill an ox to sacrifice to the spirits. They hold their markets on the cycle of the dog and ox (namely every eight days). They are indolent at farming, but are industrious at fishing and hunting. When those who live in the districts of Si-nan and Sen-ho-sï leave home they always carry knives and lances. Their customs are the same as those of Shiu-tien.

T'u-ren.

XXXIV. The T'u-ren live in the districts of Kwei-chu, Kwei-ting and Kwang-shwen. The men are employed in small concerns and the women do the farm work. Should they sing when in the field, others who hear join in the same song; their voices are strong and clear, and pleasant to hear. In the 1st moon they worship a hobgoblin,—an animal which has one leg hanging behind. It tries to injure people, but desists when its name is mentioned. All the village, near and far, come and blow instruments and beat gongs from morn till night; then they put up for the night where they please and their hosts provide food and wine. They wear clothes like soldiers. Those of Ch'ong-shiu formerly were very quarrelsome, but now they are obedient subjects.

Shao-ren.

XXXV. The Shao-ren live in the districts of Hsia-iu and are envious. There are great numbers live in Hong-cheo. Husband and wife are always together when they travel. They use a good deal of oil, salt and sauce with their food. In the winter they use cotton quilts. They have bad memories. They delight in taking human life, and they always carry a knife or spear. Those in the districts of Shih-chien and Lan-chi are, in dress and manners, like the Chinese. Those in In-tsong are very shy when they see a Chinaman. Those in Hong-cheo are noted for robbery and murders.

Yao-ren.

XXXVI. The Yao-ren are not aborigines of Kwei-chau. They came from Kwang-si, about the beginning of this dynasty. They live in the districts of Kwei-ting, Tsing-p'ing and Tuh-san. They are rather migratory. They like to live near water. They use bark troughs to lead the water to their house, in order to save carrying water. They are good farmers. At the proper season they search the hills for herbs. They worship a god called P'ang-fah, and use their own book for worship, called P'ang-po. They have seals which they have preserved,—the characters cannot be explained; these are jealously guarded. Their manners and dispositions are good; they do not waste anything.

Yang-pao Miao.

XXXVII. The Yang-pao Miao live in the district of Po-cheo. Formerly there was an hereditary governor named Yang-pao at Po-cheo. The people of this place took their name from him. This was in A.D. 1628. Most of them live in the districts of Tsen-i and Lung-chien. Their marriage and burial ceremonies are the same as the Chinese. At death the friends of the deceased write scrolls eulogising the departed. They are noted for their night acts of depredation. Officials and yamen subordinates have great difficulty in arresting and punishing them. They listen to their village elders.

Yang-kwang Miao.

XXXVIII. The Yang-kwang Miao live in the districts of Tuh-yuan, Li-ping, Shih-chien, Shih-ping, Lung-chien, Ti-chiu and Lung-li. Their general surnames are Yang, Lung, Chang, Shih, and Ngo. They only cultivate enough for their own sustenance. The women weave only enough calico for their clothes. In their spare time they prepare instruments for hunting and nets for fishing, by which they gain a living. At a wedding or death they lead an ox and a dog to their rela-

tives as a present. The walls of their houses are made of brushwood and mud; the doors are small, so that when they leave their house they plaster the door with mud. The dead are burnt with their clothes; after the ceremony is finished, an ox and a horse are killed and offered in sacrifice to the dead.

Lin-kia Miao.

XXXIX. The Lin-kia Miao live in the district of Li-po hsein. Both men and women use blue flowered handkerchiefs to wrap round their heads. When women are engaged they wear a much longer handkerchief. At the end of the 10th moon they hold a great feast. They offer a sacrifice of fish, wine, flesh and rice to a god called Pan-hu. There is a general gathering of the sexes, when they sing and dance. Those who like each other make an engagement and then leave. When a child is born then the woman goes to her intended's home and becomes his wife. This is called "going home." Then a go-between is employed and the dowry fixed. If no child is born, the matter is finished.

Kiu-ku Miao.

XL. The Kiu-ku Miao live in the districts of Shiu-long and Kai-li-sï (Ku-cheo). They are like the Heh Miao in customs and dress. The origin of this tribe is as follows:—When Marquis Wu, A.D. 200, was on his southern campaign, he nearly killed the whole tribe but spared nine persons,—whence their name. In the time of war they carry knives and lances and wear an iron helmet,—the front part covering the face and the back the neck. They have a short leather dress. They are very strong and can take a pole in one hand, a long spear in the other, and a sharp knife in the mouth and almost fly. They also use poisoned arrows. They have lances which only three men can use; these are very effective. In the reign of the Emperor Yong-chen, A.D. 1723, they were subjugated, and they sued for mercy. Their arms were taken and delivered up, and a town was built and officials appointed to govern them.

Pa-fan Miao.

XLI. The Pa-fan Miao live in the district of Ting-fan-cheo. They dress like the Chinese The custom or rule is that the women work more than the men. The women go and work in the fields, as soon as the sun rises, and at night they weave calico. When they gather grain they pluck it up by the roots, and beat the grain out in mortars. When visitors come, they beat a long drum to make merry. They do not observe lucky days for burial. At midnight the corpse is buried, the idea is that the deceased will not know the spot.

Tsi-kiang Miao.

XLII. The Tsi-kiang Miao all live in the districts of Hwang-ping, Tsing-p'ing and T'an-kiang. They are the same as the Kin-ning and Kin-sing Miao of Tu-shan-cheo. They lightly esteem life and are given to quarrelling. On the 1st of the 12th moon, and 1st of the 1st moon, they do not open their doors for seven days. If the door is opened before the 7th day, it is believed to be an evil omen for the year. Of those who live in the district of P'ing-yueh many have obtained literary and military honours. It is difficult to tell that they are not Chinese. If an husband dies, the corpse is not buried till the wife is again married. If she remains a widow the corpse is not buried.

Ku-lin Miao.

XLIII. The Ku-lin Miao live in the district of Ting-pang-cheo. Both the men and women wear short clothes. The women wear their hair, wound up in black calico, in a coil on their head. They weave very fine calico in colours, which is known as the Ku-lin calico. The men are alert and treacherous; they are fond of quarrelling and using knives. When on travel they always carry a knife or spear, and they are feared by the other Miaos.

Yang-tong-lohan Miao.

XLIV. The Yang-tong-lohan Miao live in the district of Li-ping-fu. Both the men and women wear short black capes.

The men who are engaged wear some fowl feathers in their hair; the women wear a comb in their hair. They are clever in making cords of five colours for streamers, which hang down the back. From these cords they work embroidery on the front of their garments and sleeves, and they also wear silver and brass ornaments on their clothes. The women use scented water to wash their hair. They are the cleanest of all the Miao-tsŭ. When they travel they always carry a knife or spear.

Keh-mong-kuniu Miao.

XLV. The Keh-mong-kuniu Miao live at Kin-chu-sĭ, in the prefecture of Kweng-shwen. They select high places on the mountains, difficult of access except by long ladders, and in these they often excavate caves. They do not use beds, but sleep on the ground. They do not use ploughs but mattocks; they do not weed their crops. Their clothes are short. Husband and wife sit on equality. They suckle their children for the first year. After the birth of the first child a present is sent to the parents of the wife. At the death of a parent they do not weep but laugh, dance, sing and have a great time of amusement. When they hear the cuckoo then the whole family cry saying, "the cuckoo has returned, but our parents will never come again."

Tong Miao.

XLVI. The Tong Miao live in the districts of T'ien-chu-hsien and Yü-ping-hsien. They prefer to live near water; their principal trade is cotton cultivation. The women wear a blue handkerchief on their heads and have flowered skirts. They wear calico in colours of a superior quality. Many of them are servants to Chinese. Their clothes and food are like the Chinese, and they can converse in Chinese and are obedient to mandarins. There are some in the Hunan province.

Tsing Miao.

XLVII. The Tsing Miao live in the prefecture of P'ing-yüeh-cheo in thickets upon the mountain tops. They are the

same as the Ching Miao. The women wear black clothes; their skirts come just below the knee. The men wear their hair like the Lo-lo. They do not use the plough, but plant their grain on the hillsides. They are energetic, and are not given to plunder or robbery.

Tong-kia Miao.

XLVIII. The Tong-kia Miao live in the district of Li-po-hsien. They wear black clothes, which do not come far below the knees. They cultivate principally cotton, and weave it into calico. The men can converse in Chinese but do not know the character; in important matters they notch a piece of wood for an agreement. At the beginning of the winter they hold a feast and sacrifice to Pan-ho, offering fish, wine, flesh and rice,—this is spread out by men and women. Afterwards the men and women take hold of each other's sleeves and dance. Those who love each other are engaged, and the man carries his intended home on his back and leaves the gathering.

Shiu-kia Miao.

XLIX. The Shiu-kia Miao live in the district of Li-po-hsien. Their clothes are the same as the previous tribe. The men are very fond of fishing and hunting,—therefore their name, (water-dog family). The women are good calico-weavers. The womens' skirts are round and short, and they carry four flowered handkerchiefs around their waist. In the beginning of the 1st moon there is a general gathering, to sacrifice to their god. Men and women take hold of each other's sleeves, sing and dance. The men carry off their betrothed, and they are soon married.

Luh-erh-tsï.

L. The Luh-erh-tsï live in the districts of Da-ting-fu and Wei-ning. There are two clans, called the Black and White. The men make a small coil of their hair on the head. The

women wear long clothes but no skirts. They bury the dead in coffins. A year after a lucky day is chosen, and the relative and friend are invited to the grave, and a sacrifice of an ox or a sheep with wine is offered. After this the grave is broken up, the coffin opened and the bones are taken out and washed; those which are washed white are wrapped in calico and then buried. After a year or two the bones are again exhumed and washed; this is done seven times, after which the ceremony is finished. If any one is sick they attribute it to negligent washing of their ancestors' bones, and go and wash the bones for recovery. They are called Shi-ku Miao, namely, "bone-washers."

Peh-erh-tsï.

LI. The Peh-erh-tsï live in the districts of In-fung-çheo and Lo-hu. The men coil their hair like a snail on their head. They wear short white clothes. The women wear no skirts but long clothes. Their disposition and customs in general are like the previous clan. When they are sick they do not wash their ancestors' bones, but call in an exorcist who makes a straw man, which is carried out and burned as a substitute for the sick.

Ran-kia Miao.

LII. The Ran-kia Miao live in the districts of Sï-nan, Shih-chien and Jen-ho-sï. They are imperious in disposition, also cunning and deceitful. They are indolent at farming, but energetic in fishing and hunting, their great article of food is shrimps. At burials they kill an ox, sing and dance. When they go from home they carry either a knife or spear. The men in wet weather wear straw capes. The women wear black flowered short skirts. At the end of the 10th moon is a great festival. An ox is sacrificed to the demons. Every eight days they hold a market.

Kiu-ming (sing) Miao.

LIII. The Kiu-ming (Kiu-sing) Miao live in the district of Tu-shan. Their disposition is crafty and cruel. They are

given to change their name and to deceive. At weddings and burials they kill an ox and drink wine. When they are drunk they quarrel and often use weapons. If one is wounded, an ox is given to make amends. The women cultivate the hills for their living. For the first seven days of the 12th and 1st moons they do not go out of doors; if any do it is a bad omen for the coming year.

Ye-t'eo Miao.

LIV. The Ye-t'eo Miao live in the district of Ku-cheo. They wear black clothes and straw shoes. They do not use a plough, but turn up the land with a long narrow spade. At the beginning of the 11th moon they hold a feast. If a sister gives birth to a daughter, she betrothes her to her elder brother's son; the brother has to give a dowry. If the man is poor, and cannot give the dowry, then the mother can, by adding a little more than the original dowry, redeem her child and marry her to some one else. If the mother cannot redeem her child, the brother maintains his right, and the girl is not allowed to marry. They are cunning and tricky.

T'ong-tsai Miao.

LV. The T'ong-tsai Miao live in the district of Ku-cheo. They are of the same clan as the above tribe, and their customs, dress and disposition are alike. Their villages differ in size and population; those in large villages are called the Ye-t'eo Miao, those in the small T'ong-tsai Miao. They always obey the call of the Ye-t'eo in business affairs, and do not quarrel about lands handed down by their ancestors. If any one commit a trespass against their superiors the Se-t'eo, they send and take away the property of the criminal, but on no account shed blood or injure. They are very good boat-builders.

Ku-cheo Miao.

LVI. The Ku-cheo, or Pa-tsai-heh, Miao live in the district of Tuh-yüan-fu. The men who are engaged wear some fowl's feathers in their hair. The women wear a long hairpin, and

long ear-rings and neck-rings, and their clothes are short. They wear fine embroidery, of five colours, upon the bosom and sleeves. In every village they set apart a spare room,—called "the guest hall." When they are engaged, friends are called in, and a feast is given and the parties live together. An ox is given as a betrothal present. After three days the woman returns to her parents; if the man has no money to marry the engagement is broken off. If through family quarrels both should commit suicide, the woman's parents claim money from the man's family, to make a sacrifice for their spirits.

Heh Miao.

LVII. The Heh Miao of Ts'ing-kiang, or Ts'ing-kiang Miao. Both men and women wear red calico upon their heads, and large ear and neck rings. They wear wide trousers, and do not use shoes. They cultivate a good deal of timber. They mix with the Chinese. The reciprocal term between them and the Chinese is Tong-nien. They like reddish-coloured clothes and fine-looking dress. The engaged man calls his intended "Lo-han;" the women in return call their lovers "Lao-pie." In this district they have no guest hall; they wait for a very fine spring day, when they have a feast of wine on the top of a high hill, and they invite children to sing. Those who like each other exchange an ox horn. At dark they all return to their homes. If the betrothed gives birth to a child, it is considered the seed of her affianced lover. Then he takes up farming for a livelihood; if he has no child, the engagement is void, and he lives upon his friends' help.

Lo-chü Heh Miao.

LVIII. The Lo-chü Heh Miao live in the district of Pa-tsai and Tan-kiang. The men are very good farmers; their character is resolute and noble. The women wear their hair like a sheep's horn. They like to dwell in one-storied houses, as they delight to rear cattle, which are kept in the ground floor. They keep their dead in coffins for twenty years; then the whole village fixes upon a lucky day, and they have a

general burial of more than one hundred coffins. They subscribe and build an ancestral hall, which is called "the spirit-hall." Whatever is offered in this hall is not taken back. They are zealous worshippers of evil spirits.

Heh-shan Miao.

LIX. The Heh-shan Miao live in the district of T'ai-kong, Ts'ing-kiang and Ku-cheo. Both men and women wear blue calico on their heads. They dwell upon high hills in very secluded spots. Formerly they were lazy and fond of highway robbery; but now they are industrious and honest people They use tall grass to divine lucky or unlucky events.

Heh-sen Miao.

LX. The Heh-sen Miao live in the district of Ts'ing-kiang. They were at one time a very treacherous people. When they found out a rich man's house, they used to go with weapons and commit plunder. About A.D. 1725 the Chinese subjugated them, about one half were killed and the rest sued for mercy. Since then they have been industrious and loyal subjects.

Kao-po Miao.

LXI. The Kao-po Miao are also called Ting-pan Miao. They live in the districts of P'ing-yüeh and Chien-sï. They wear black clothes. They cultivate rice, without water, on the hills. The women use a wooden pin, more than a foot long, to fasten up their hair. They have illicit intercourse in their love affairs. They are experts in weaving and dyeing calico.

P'ing-fa Miao.

LXII. The P'ing-fa Miao live in the district of Kwei-ting and at Siao-ping-fa-sï. The men wear straw capes and short skirts. The women wear long round skirts, and a long hair-pin in their hair. At a wedding, when the guests arrive, a dog is killed and eaten. When they go from home they carry a long gun.

Heh Chong-kia.

LXIII. The Heh Chong-kia live at Tsing-kiang. They cultivate timber for a living. They have many wealthy villages. They are very friendly with the Chinese in business. They are ready to lend money upon a promise. If, through some good reason, the debt cannot be returned at the proper date, they would make another advance, if deserving. If they are deceived in their loan, they go to the family grave and take away the bones. The descendants soon go to those who have been guilty of the sacrilege. The reasons are given, and they are told that when they seize the debtor, or make good the debt, then the bones will be given up.

Tsing-kiang Chong-kia.

LXIV. The Tsing-kiang Chong-kia live in the district of Tai-kong. The women are good farmers and weavers. The men wear red calico upon their heads; they carry a sickle-shaped knife in their waist-belt. They live in villages. In the Ming dynasty they were noted for robbery. If they saw a lonely traveller they would seize him and take him to their village; if he had any money, he had to give it to redeem himself; if he was penniless, he had to suffer a good deal before being set free. About 1725 they were subjugated, and now they are lawful subjects.

Li-ming-tsï.

LXV. The Li-ming-tsï live in the districts of Da-ting, Chien-sï, An-shwen and Tsing-chen. The men engage in business; they are like the Chinese in language and dress. The women make, and wear, very fine straw shoes. They are good agriculturists and weavers of wool, which they use for clothes. They are good cattle breeders. Formerly they were Miao-tzŭ, but now they are as the Chinese, and it is difficult to know they are not Chinese. Many are employed in yamens and some are military officials. When the Tai-ping rebels attacked An-shwen-fu, they repelled and defeated them.

Peh-rï-tsï.

LXVI. The Peh-rï-tsï came from Yün-nan, where they are called Heh Miao. They live in the district of Wei-ning-cheo. Their clan is numerous and possessions are of great extent. The men are like the Chinese; they trade in camels (?) and oxen. The women abide by the customs of the Miao-tzŭ. The origin of their name is that formerly Chinese men took the women of this clan as wives. Their children were called Peh-rï-tsï, namely, "neither one thing nor the other," because their training was neither Chinese nor Miao-tzü.

Peh Lung-kia.

LXVII. The Peh Lung-kia live in the districts of Da-ting and P'ing-yüeh-cheo. They wear white clothes. The customs are the same as the Chinese. Many search the woods for resinous trees, from which they make, and sell, superior varnish. Whatever they carry is placed on the back; they do not use a carrying pole, as the Chinese do. Their matrimonial and burial rites are like the Chinese. Many have taken literary honours, and some are officers, both military and civil.

Peh Chong-kia.

LXVIII. The Peh Chong-kia live in the district of Li-po. The men wear a fox-tail on their heads. The women are short, good-looking, and very wise and intelligent. They wear light-blue clothes. The women's skirts are finely plaited, and made of a cloud-pattern calico. In the beginning of the 1st moon they have a feast. A large tree is scooped out, which is called the "trough." Both men and women take a stick of bamboo and strike it; the sound is like a drum. Then they play. Men and women take hold of each other's waist and romp,—their parents do not forbid them. If any Chinese friends can speak their language they are allowed to join in the games. After a woman is engaged she can receive Chinese visiting friends, whom she styles "outside gentlemen."

After the wedding, the husband sends a present of some calico to his wife's Chinese friends. This is called "present to break off visiting." After this visiting is stopped.

T'u Keh-lao.

LXIX. The T'u Keh-lao live in the districts of Wei-ning and Chen-shong. The men weave grass for their clothes. A great number of them are farm-labourers to the Lo-los, on the borders of Kwei-chau and Yün-nan. The women wear flowered clothes; their hair is wound up in a high tuft. Both sexes use warm oil, to rub on their feet. When a parent dies the corpse is laid face upwards, for the purpose of looking towards the children and grandchildren. The clothes and trinkets are hid, either in a thicket or in deep water, and called "the spirits' abode."

Ya-ch'oh Miao.

LXX. The Ya-ch'oh Miao live in the district of Kwei-yang-fu. Both men and women wear black clothes; but the women wear some white calico upon their breasts and sleeves, —hence their name, "Raven." They live upon high places and cultivate maize, millet, &c. They like to choose a lucky place to dwell. Their voice is like the jay-bird.

Hu-lu Miao.

LXXI. The Hu-lu Miao live in the districts of Ting-fan-cheo and Lo-hu. Their disposition is cruel, cunning and wicked. Formerly they lived by plunder and robbery, and did not work in their fields. Now they are law-abiding subjects. They are also called Man-tzŭ. A few have attained to a military degree at Ting-fang-cheo.

Hong-cheo Miao.

LXXII. The Hong-cheo Miao live in the district of Li-ping-fu. The men wear clothes the same as the Chinese. They are good agriculturists. The women are good weavers

of calico and yellow grass cloth, of a very fine texture; it is called "the great cloth."

Si-chi Miao.

LXXIII. The Si-chi Miao live in the district of T'ien-chu-hsein. The women wear a black handkerchief on their heads. Their skirts do not come below their knees, and they bind black calico around their legs. At their chief feast the men play wind instruments, and the women serve the food. They sing, dance and enjoy themselves. Those who fall in love make an agreement and go into a secluded spot, sing, dance and then have intercourse. At the birth of the first child the husband sends one or two oxen, as a dowry to his wife's parents.

Ch'eh-tsai Miao.

LXXIV. The Ch'eh-tsai Miao live about Ku-cheo. The men in general are artisans. The women are clever in embroidery. For weddings a moonlight night is chosen, and they go to a meadow. The men and women sing duets, in good tune and time. Those who love each other are engaged; the parents look on and do not chide. This is called the "moonlight dance." The origin of this clan was the six hundred soldiers, who were under the orders of General Ma, a follower of Wu-san-kwei, who rebelled about A.D. 1674. These troops were on their return from Hyüan-cheo in Hunan, when they left Wu. The Miao-tzŭ plundered them of arms and stores. These soldiers took wives from the Miao-tzŭ. The Miao-tzŭ term them the "desperate six hundred."

Sen Miao.

LXXV. The Sen Miao live in the districts of T'ai-kong, Kai-li, Hwang-p'ing and Shih-ping. Both sexes wear nothing on the head or feet. Many of them are rather wild. They live by fishing and hunting. When they catch a bird, or beast, alive they like to eat them raw, as a delicacy. They consider roasted fish a great relish.

Heh-chioh Miao.

LXXVI. The Heh-chioh Miao live in the districts of Tsing-kiang and T'ai-kong. The men wear large trousers and short upper garments, and also a white fowl feather in their hair. When they leave home for a short time they carry guns, spears or sharp knives. Their disposition is irascible. Formerly they formed gangs of three or five, to seize and rob men for a living. Before starting upon an expedition, they took two snails and made them fight; the result settled whether it was lucky or not, and they acted accordingly. These are termed "generals." If a husband dies, the wife does not marry again. If a man was not able to rob, a wife was not given to him. Now they are law-abiding subjects.

Heh-lo Miao.

LXXVII. The Heh-lo Miao live in the districts of Tsing-kiang and Pa-tsai. They choose a high level place, and build a high tower. If any of them have a difficult matter, a drum is beaten in the tower. When it is heard, there is a general gathering of armed men at the tower, to hear the case and to judge. Those who are at fault have to give an ox and wine to the company. If any one sound a false alarm, he has to give an ox for the public use.

Twan-chüin Miao.

LXXVIII. The Twan-chüin Miao live in the districts of Sï-cheo, Tuh-yüan and Pa-tsai. The men wear short smocks and wide trousers. The women's upper garments have no sleeves, or inside borders as lining. The front of their dress is open, and the back does not reach the hips; the skirt is short, finely plaited and is not a foot long. They look very immodest. Whatever they do is done with their might. They gather brushwood and grass, which sustains them. They are very fond of wine, and when drunk they do not fear to sleep on the hillside or moor. When it freezes or snows, they

do not fear to go and wash in a pool or stream, in order to make themselves warm. They do not commit highway robbery.

Tsien-t'eo Miao.

LXXIX. The Tsien or Chien-t'eo Miao live in the district of Kwei-yang-fu. Both men and women wear their hair in a knot on top of their heads. They wear black clothes. The women wear coloured skirts, but red is excluded. They are good agriculturists and are not afraid of hard work. In the beginning of the 11th moon they have a great feast, when they sacrifice fowls and pigs, and burn incense and candles to their gods. Husbands and wives go together.

Lang-tsï Miao.

LXXX. The Lang-tsï Miao live in the district of Chien-sï, P'ing-yüeh and Wei-ning. They wear black clothes. Their complexion is yellow and the men have short beards or moustaches. When a woman is about to be confined a lad is called, who covers the woman with a quilt. Wine and food are given to her. The parents of the husband come to assist. They are afraid lest a draught should blow on the woman, which may cause fainting. Their barbarian customs are different to that of the other Miao-tzŭ. When the breath has ceased from a parent, the face of the corpse is turned upwards, so as to watch the descendants.

Lo-han Miao.

LXXXI. The Lo-han Miao live in the districts of Pa-tsai and Tan-kiang. The men wear a fox-tail in their hair at the back of their head. The women wear black clothes and flowered skirts. They are zealous worshippers of Buddha—hence their name from the eighteen "Lo-han." On the 3rd of the 3rd moon, old and young of both sexes go to the top of high hills, and hold a feast in honour of Buddha. They sing and dance, but do not light a fire to cook food for three days—an old custom of the Chinese in worshipping their ancestors.

Luh-tong I-ren.

LXXXII. The Luh-tong I-ren live in the district of Li-ping-fu. The women are fond of coloured clothes; their skirts are well flowered. They wear shoes and bind around their feet gaudily coloured calico, in order to be praised. When a man is engaged he cuts a piece of his dress and gives it to his intended; the woman gives in return a belt. A lucky day is chosen for the wedding. The bride is escorted by the neighbouring young women to the house of her husband. They each carry a blue umbrella, and go singing and dancing. The husband gives a feast for three days and nights. Afterwards the company separates, and the wife returns to her mother's house. The husband frequently, at nights, visits his wife. After the birth of the first child she goes to her husband's house. The husband then gives a present to his wife's family, and her family give a return present of calico. After matters are settled the husband works in earnest at his farming, the wife at weaving, and their children study Chinese. Their burial customs are the same as the Chinese.

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